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and

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THE SOCIETY'S PERIODICALS.

THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND, a monthly publication of thirty-two pages, contains the proceedings of the AMERICAN SEAMEN'S FRIEND SOCIETY, and its Branches and Auxiliaries, with notices of the labors of local independent Societies in behalf of seamen, its aim being to present a general view of the history, nature, progress, and wants of the SEAMEN'S CAUSE, and commend it to the sympathies, the prayers and the benefactions of the community.

It is also designed to furnish interesting reading matter for Seamen, especially such as will tend to their spiritual edification. Important notices to Mariners, memoranda of disasters, deaths, &c., are given in its pages, with correspondence and articles from our foreign chaplains, and from chaplains and friends of the cause at home. No field at this time presents more ample material for an interesting periodical.

THE MAGAZINE is sent to single subscribers for ONE DOLLAR a year, invariably in advance. It will also be furnished to Life Directors and Life Members of the Society, gratuitously, upon annual request for the same.

THE SEAMEN'S FRIEND is issued as a four page tract adapted to Seamen, and gratuitously distributed among them. It is furnished to Auxiliary Societies for this use, at the rate of ONE DOLLAR per hundred.

THE LIFE BOAT, a four page sheet, published monthly, will contain brief tales, anecdotes, incidents, etc., and facts relating to the work of the LOAN LIBRARIES issued by the Society.—Any Sabbath-School contributing to the Society \$20, for a LOAN LIBRARY, may receive fifty copies of the LIFE BOAT gratis, monthly, for one year, with postage prepaid.

All Remittances for the AMERICAN SEAMEN'S FRIEND SOCIETY, in payment of subscriptions to the SAILORS' MAGAZINE, or for other purposes, should be sent, for security, by check, draft on New York, or P. O. Money Order,—payable to the order of WILLIAM C. STURGES, Treasurer, at 80 Wall St., New York, N. Y. Acknowledgment of their receipt will be forwarded to the sender by return mail, and if not duly received, the Treasurer should at once be notified. If impracticable to procure checks, etc., the money may be forwarded, but always in a registered letter. All Postmasters are now obliged to register letters when asked to do so, at a fee of ten cents each.



Vol. 53,

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No. 7.

From the last Annual Report of the New York Port Society.

A NIGHT IN PORT.

A PRAYER-MEETING AT THE MARINER'S CHURCH—SAILORS FROM
ALL QUARTERS OF THE WORLD UNITING IN TESTIMONY
TO THE POWER OF GRACE.

Meeting commenced with prayer offered by Mr. Davis.

The leader, Mr. Baker, read with impressiveness the fifty-third chapter of Isaiah and gave a brief exposition, dwelling in a marked manner upon the words "All we like sheep have gone astray." Making a direct personal appeal, the speaker said :—"Who in this room to-night has not gone astray ; who has not forgotten God and wandered away ? I speak for myself. A few years ago, while not far from here, I came home to my house. I was very unhappy. I said to myself, there is no happiness in this life that I am leading. There is no rest for me. I went into the room where my dear sister was. Said I :—' Where did my father go to church ? I want to go to some meeting.' God directed me here."

Sing one verse :—

"What tho' the clouds are hov'ring o'er me!"

"Now, dear shipmates," concluded the speaker, after the singing,—“be brief the meeting is yours.”

Said a bronze-faced weather-beaten sailor :—"I thank God, dear friends for His loving kindness ter me ter-night. I think I may save sinner ter-night. He keeps me away from all my sinful pleasures. I thank the Lord, I like ter spend all my Sabbaths in his service. I used ter spend my Sabbaths in the rum-shops. I thank God I came here ; for if I hadn't I would have been a lost soul ter-night. I was a hell-bound sinner, sure. I felt terribly bad. I went ter a room alone with Jesus. I had tried to give up smoking and drinking and all that was bad. But it was

no go with me. But I thought others had given up, and why should not I? That was five years ago. I went up-stairs and wrote a letter to my dear mother. I told her about the state I was in and how God had worked on my soul, and now I was converted. And I told her about the blessed Jesus. Then I went up-stairs ter my wife, and I said to her: "I am going ter give up smoking and chewing and drinking. 'Away with the demijohn and tobacco, and all my bad habits,' said I ter her. 'Away wi' ye,' she says; 'what's this new caper ye've ta'en into yer head?' But I held fast."

A man arose and said:—"I am at the Mariners' Church to-night, because I was born here: I was converted here and I am going to die here."

Scarcely had the brother closed when another seaman jumped up with his testimony:

"I thank God that He has saved me from the everlasting fire of hell. When I was in sin, I was a terrible sinner. It was *hard* for me to do right. If ever I came to such a meeting as this, it was only to annoy others and make sport of the meeting. Then I heard them speak of repentance. And so I tried myself. I thought I could do it myself. But I could not help myself. It is now a year ago since I passed here and saw a sign hung out, saying there would be a meeting at half-past seven. I passed in and then I went down to the meeting. A man was reading a chapter which said: 'Except a man believe on the Lord, he could not be saved.' I tried to pray;—I could not stand up. 'God saved others,' I heard them say, and I thought He could save me; and I would be sure of heaven at last."

An elderly man, with a strong English accent, rose and impress-

ively gave his experience. His words rang out as follows: "I bless the Lord for this salvation. I have had it for eight years. I have carried it to sea, and I have carried it with me on shore. It's just what everybody that goes to sea wants. I have been going to sea for forty years, and for thirty years I knew nothing of Jesus. But it pleased God to show Jesus to me. I accepted Jesus. It will be a good thing for you if you will accept him."

Another brother was ready: "My good friends, I am thankful to God, to be here to-night. I was a very wicked sinner before God converted my soul. And I thank Him that He has saved me, the poor sinner that I was. Since I was converted, I find peace in my soul. I am trying to lead a Christian life. I am not what I would like to be, but I am trying to be a better man. I am trying to live nearer Jesus. Dear brothers and sisters, pray for me."

Another man said:—"If there was no hereafter, dear friends, I would love God for the happiness and joy which I have now. For thirty years I sought pleasure. All the money that I earned I spent in seeking out pleasures, but I never found any like the pleasures of religion. I squandered all I had in sin and rambling around the world. I had reached that state when I despised myself, and despised and hated everybody. I thought my masters screwed me down as low as they could; that they exacted the most labor out of me. And I thought that whenever I put into port and I got on shore that everybody tried to cheat me. I never came into a port but I was growling and whining and challenging every one. But I started out from that window there eight years ago. I had been listening to the testimony

of one of the sailors that came here. I had often been to church. I used to go and hear what the ministers had to say, but it never did me any good. I heard the sailors say that Jesus saved them from getting drunk. I heard them say that He kept them from going to the gambling-houses and the dance-houses. I heard them say that He kept them from the rum-shop. 'That is just what I want,' said I. 'But how am I to get out of my evil habits? How am I to forsake my wicked companions?' I found out how it might be accomplished. A brother asked those who wished to be prayed for to rise. I rose. Then I went on my knees and said:—'Lord be merciful to me a sinner.' It was a broken-hearted prayer. But it was an effectual prayer. God saved me. And I can say with the Psalmist: 'This poor man cried, and the Lord answered me; and He saved me out of all my troubles.' Now I can say that any man who is in Jesus is a new creature. This is a real thing my brothers. I feel it. When a man gets under the curse of drink, it makes him worse than a devil. When he is converted, though, he is a new creature. Now God has changed my soul. I heard men talk about going back. Talk about going back! What for? To the bar-room; to the low, filthy, degrading conversations that we hear in them? When we leave our sins, God gives us something to live for. But what does rum give? It robs men of their health, of their hard earnings, of their self-respect, of their souls, of eternal life. It gives them disease of body, poor clothes, everything that is evil. Oh, dear friends, come to Jesus to-night. He will save you, if you will put yourselves in His hands."

"Christ for me," said a German, "I am tankful dat Jesus my Savior. He die for me. He bless me. Dake Jesus, my friends, to-night. If you don't mabbe you be lost. I neber dink I will be lost, cause I hav give myself to Jesus. I don't dink you hav to-morrow. De poor and de rich must leave dis world. Dake Jesus, and you vill not be sorry. He vill neber leave you. You vill neber go back again no more to the rum-shop. I glad myself I come to Christ. I was in London, my friend left me, but Jesus, he stay vith me. I vill nebbber leave Jesus."

There was no pause. A brother was waiting to speak and said: "Dear friends, I am thankful that I can be with you to-night. When I went out into the world, a small boy, I was soon led into wickedness and sin. I was very willing to be a servant of the devil. But a check was put on me. I was brought to these meetings. I felt great remorse, and I resolved to become a child of God. I bless Him that I was not cut off in my sins, and sent to hell: for I deserved it. Oh, my dear friends, there is no pleasure in sin! I came here a year ago. I heard the Gospel invitation. I accepted it. I like the house of God. And as long as I live I will try and serve Him. I will always look to Him for strength. If any of you have not Jesus for your Savior, take Him to-night."

A rough looking seaman's appearance bore out his testimony when he said: "I never went to a meeting except to make sport. But God stopped my ONGOINGS. Though I went to laugh, I stopped to pray."

Another was anxious to bear witness for Jesus. "I am very glad to be able to stand up for

Jesus. About eight months ago I came into this port from China. A missionary came aboard and gave us a tract. I did not pay much heed to it. I was passing here by chance, and I just came in. And as I listened to what was being said, I heard that Jesus was lifted up to raise sinners. And by and by the invitation was given to those who wished to be saved to raise their right hand. I lifted up my hand and the Lord saved my soul."

"Bless the Lord," said a voice."

"I thank God," came from one in a distant corner of the room,

"that I have the privilege to come here to-night. I spent the most of my life in sin; my whole life, I may say, in sin; I have tried agin and agin to serve God. But I fell agin just as sure. About a week ago, I began agin to start for Heaven. And I made up my mind to serve God. Ask God to help me brothers. He will help me. I ask an interest in your prayers."

"Bless the Lord; He has saved me," came in clear Scotch." "I hae been a faithfu' servant o' Satan; but, God helpin' me, I'll wull serve Him, noo."

CHRIST OR GOLD?

One cold winter night in February, 1879, I noticed a young sailorlad whose face and dress,—a white straw hat covered with oil-silk,—attracted my attention.

I spoke to him, and he replied: "You don't know me, I'm a sailor, but I'm a thief too. May I go to your room and talk a few minutes?" he asked in very broken English.

"Do you ever pray?" I asked. "Yes; always pray every day, but it never made me any better. I've read the Bible and Testament, and plenty of tracts. Men and women talk to me; it do no good, haven't been in church for eight years. Always want gold; do everything for money. Been plenty of times in prison." When asked what good gold would do him when death comes, he replied: "I read in Testament, 'better for big animal to go through the needle, than for a rich man to go to Heaven.' I remember bad things; I was born in misery, drunken father, poor mother, this was my childhood."

When asked if he would like to

live a better life, he answered: "I would like if that time could come. I tried to be honest three years ago Christmas time, but had no money, no place to go, not so much as a drink of water, so I stole money. I always steal since a child. It is in here," he said, striking his breast. I tried to inspire him to commence a better life, and read promises of mercy and help, but he answered: "I steal once more, not \$10, but \$10,000. I want you to pray for me;" and he knelt in prayer, but no words escaped his lips. He sighed heavily, and seemed distressed, saying: "I'm too hard; I'm like the man I read of in history, I want to be good but not now." Again he begged of me to pray for him, saying: "I go another voyage, then come back and tell you if I'm good."

One year and seven months passed, and I had heard nothing from the strange, interesting youth, when one evening last October, as I passed from my room to the reading-room, I noticed a sailor

standing near, looking knowingly at me. I spoke, and he answered: "Don't you know me?" I recalled the face, and reminded him of his promise to pray. "I did pray for several days at sea, but no use. Was in Boston a few months ago, and a gentleman talked with me; then another came and he talked *business*. I really felt happier for a few days, but it's all gone. O! I'm bad; so bad, Miss——. I'm too bad to be saved!"

I directed him to a Christian lodging-house, and said I should expect him in the morning. He came, saying:—"I can talk English now, so you must be *sharp*."

He was more anxious to spend his money, than to seek eternal riches. "I am many years older in sin than I am by age; I'm on the road to hell, and sometimes I don't care,"—swinging his arms carelessly. I saw he had a desire to rise, but knew no way to do so. Finally, I persuaded him to assure me that he would ask God to show him the way, and influence him aright. I spoke of his Christian mother,—her prayers, and their influence over him. "But where would you advise me to go after leaving the reading-room?" he inquired. I directed him to Central Park, and gave him some reading, with the poem, "I am praying for you;" asking him to think of his mother as he read it,—the expressions being the prayer of her heart for him.

In the evening he came, having spent the day in an unusual place of resort for him. "Did you pray for me?" was his first question. "Surely I did." "What *time* did you pray?" "I do not know exactly, but between three and four o'clock. Why do you ask?" "Because about four o'clock I was sick; felt so bad, had to sit down. Then

I took out that little prayer you gave me. The words seemed like my mother's; I read them many times. I felt chilly and bad, and as I sat there, I thought Miss—— is praying for me." "Did you pray for yourself?" "Yes; I did. I prayed, 'Lord Jesus, take me now.' I did give myself to Him, but He didn't take me. He doesn't care for me."

The next morning he had been battling with temptations: "Could not sleep, and walked the streets up and down." When asked, could he believe that Christ would save him now, he replied: "Well, I do believe, and I don't believe. I have no proof, no evidence. I am not like other people—my legs and arms must be cut off." The next day, Sunday, he attended communion service, and soon after, was seen pacing the street avoiding conversation. I invited him in, and a long conversation ensued. "While in church I looked at the people's faces and they all seemed happy. I felt I didn't belong there. It's of no use; don't trouble about me any more. I'm sorry, but perhaps the time will come when I'll be better." "Is there anything you desire more?" I asked. "Yes, *gold*. I put that one degree higher, in my foolishness,—can buy anything with money." "You cannot buy a happy conscience, Heaven, etc." I tried to portray his death scene without a hope of Heaven, and told him all would be spurned for a future home then. Silently I asked for help to bring the truth vividly before his mind; but he answered, "*I give it all up now*; will not come here any more." "Do you deliberately shut yourself out of Heaven?" "*I do*. I'm in my right mind; I know what I am saying." For an instant I was paralyzed.

He must not go in this condition. His trembling soul had tottered to the brink of despair. Was it to be dashed down—down the precipice, on the cruel rocks of unbelief and unutterable woe? A voice said: "Give him a Bible, it will hold him." I took one, and marking several portions of Scripture, gave it. He seemed pleased, saying: "There's *luck* in that," and went away promising that he would read, pray, and test God's word *once* more, and give result in the evening.

My anxiety and suspense were dispelled when I saw he had come forward for prayer in the evening meeting; and the face of despair was radiant with joy. As he passed out he said: "You are glad to see me, and I'm glad to see you. I believe there *is* a God now. After I left the church this noon, I went to a dining saloon for lunch, and after looking around to see if any one noticed me, took out my Bible and read the 51st Psalm you marked as my prayer. I read it over and over fifteen or twenty times; 'twas for *me*. Then I went in a corner and prayed. While there three or four runners came in for coffee and bread, to give those who listened to a preacher on the street. I went out to see who it was, and when he told of his wicked life and conversion, I thought if *he* was saved, there must be a God, and believed it. After service, I spoke with the preacher, and walked with him till almost dark. I've given my will and all over to Him. I have no power left. Tried to keep a little piece for my own pocket, but have given all. How strange God's spirit has led me!" At the close of the church service, in the evening, he said: "All that sermon was for *me*. I think the pastor must have known all about my case." During the evening, he

wrote a long list of the tracts and papers he wished, and gave me money to buy reading for others. "I invited a Swedish sailor to church—he said, next day—and spoke in my own language in meeting." His great desire was to *do something* for Christ, saying: "I'm thinking whether I had better go on board a Spanish ship and learn the language, so that I can work among the Spaniards, for they are Catholics; I feel sorry for them. I'd like to be like the man who spoke in meeting this morning; I want to be *all on fire*, like him."

In a few days he went on board a ship, the crew being composed of men totally averse to the truth he loved. He distributed reading, and received curses and anathemas in return. He writes from a Southern port:—"I thought I could not stand it to be a Christian in a fore-castle, but I *can*. I denied at first that I was a religious man, but something inside me said, 'Thou shalt not deny Me.' I pray often, very often. I fear God will get tired of me. In the night, on the lookout, I sometimes kneel down, but I'm afraid somebody will catch me kneeling. I do not know why. Pray that I may get plenty of light and be able to *do something* for God. I am happy and I'm not happy. *Somebody* is happy, and uses my body for the feelings!"

Again he writes:—"Every one makes fun of me. The first mate looks on me with silent scorn; curses and calls me 'Holy Joe.' I pray for him and the rest of the crew. I have the most sure evidence that *God is*: that He hears and answers my prayers, and that He makes me speak and explain things, as I never understood before." During the Sundays spent in port he walked three miles to church, two and three times a day,

over railroad tracks and wild land of the South. He always requested prayer for the second officer, whose curses were "so horrible," and as soon as he returned to New York persuaded his hardened enemy to attend church, praying for his conversion.

Being obliged to go to the hospital, he writes from there: "Every night and morning it is a great fighting going on inside! First somebody says, 'You must kneel down when you pray.' Second somebody says, 'If you do, you pray with your *knees* to be seen of men.' These two fellows worry me all day, and especially morn-

ing and night. I used to take No. Two's advice up to last night; then I knelt down, and though I felt the looks of the patients burning my back, I could pray then, and my heart was lighter."

While there his time was employed reading and writing "Comments on the Bible." An extract from his copious document evinces firm belief. "Prayer without belief is not possible. Prayer and believing is *one*. Not the thoughtless rabbling of printed prayer, but the words your lips are not able to utter. What man is foolish enough to pray for anything, if he does not believe in answer?"

For The Sailors' Magazine.

GOOD ADVICE.

This is the title of a new work for use at sea, by a long and well tried friend of seamen, the present chaplain to seamen at Greenock, Scotland, Capt. DONALD BROTHIE. He says:—"Having been a seaman myself for fully twenty years, suffered shipwreck and made many narrow escapes with my life in perils on the sea, and also from my protracted missionary labors amongst seafaring men, my interest in sailors will not, I think, be questioned."

The volume contains a number of discourses, with brief devotional exercises, and doubtless it will be welcomed by many a master mariner and officer. Of the eighteen discourses we select one from a good old Bethel text, viz.,—

Genesis xxviii: 12:—And he dreamed and behold a ladder set

up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

"This vision seems to teach the plurality and unity of worlds; the providence of God through the ministration of angels; and above all, the work of human redemption, accomplished by the death and mediation of our Lord Jesus Christ. It seems as if the Savior referred to something akin to this vision when he said to Nathaniel, 'Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man;' and also when He said to Philip,—'I am the way, the truth, and the life; no man cometh to the Father but by me.'

"Taking the vision of Jacob as illustrative of the way to God, to holiness, and to heaven, through Jesus Christ, we notice, first, that it is a *Divine Way*. None but the only wise God could devise a meth-

od to meet all the difficulties that stood in the way of man's salvation, and that by means so honorable to Himself, and suitable to man,—and only a God of infinite benevolence could make the sacrifice required to meet the necessities of the case. Ever blessed be His name! All this our God has done, by the gift of His only-begotten and well beloved Son, who by His atoning life and death has bridged across the gulf that separated us from God.

“But, secondly, it is a *Convenient Way*. The ladder was near Jacob. The first step was low and easy to take. A strange perversity possesses many, as it did the Syrian leper, with whom his servants reasoned, saying,—‘Master, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather when he saith to thee, Wash, and be clean?’ He would be an unreasonable captain who would expect you when going aloft to leap to the mast-head all at once. Our God is no hard task-master. He asks you to take the first step first, and when that is done you will be as near to, and as able to take, the second, as you are at present near the first and able to take it. It is not a difficult thing to get saved. God has made it easy. He says:—‘Hear and your soul shall live: Believe in the Lord Jesus Christ and thou shalt be saved: The word is nigh thee, even in thy mouth, and in thy heart, the word of faith which we preach.’

“I notice, thirdly, that it is a *Substantial Way*. The ladder Jacob saw was strong. Angels were ascending and descending upon it. Jesus is an all-sufficient Savior. He is divine as well as human. His divinity conveyed its weight and worth to the sufferings of his

humanity, and this rendered his propitiatory work all-honoring to Jehovah, and in every way suitable to man and sufficient for the whole race. On His work, then, come and take your stand. There you are safe,—forever safe. Faith in Christ is no venture. There is no risk in trusting all to Jesus, for He is able to save to the uttermost,—to the uttermost as to time, as to persons, as to character.

“I remark, fourthly, it is a *Privileged Way*. Angels, ministering angels, are on it, ascending and descending. It is more than likely that each one who trusts in Christ as the ladder to glory has a ministering angel to attend him. Jesus said of the little ones,—‘Their angels do always behold the face of the Father.’ Jacob in his sojournings had the ministry of angels. Peter had one who delivered him from prison. Another was with Paul during his voyage to Rome. Of a truth, angels, too, do business on great waters. They save from shipwreck, are present at each religious service, hover over you by night and by day; and the moment they see a sinner repenting of his sins, they are off, quick as thought, to announce in heaven the glad news, and perhaps to secure the privilege of ministering to him while he his heavenward course pursues. Angels are benevolent and complacent beings. They rejoice over man's salvation. ‘Are they not all ministering spirits, sent forth to minister unto them who shall be heirs of salvation?’

“But I notice fifthly, it is a *Progressive Way*. It is journeyed over step by step: ‘Add to your faith, virtue;’ ‘grow in grace;’ ‘building up yourselves;’—‘shining more and more;’—‘stablished, strengthened, settled,’ are phrases applied to those who are on the way to

glory, and they show that the way is progressive. There are some professing Christians who make no progress, who pass no milestones on the way, but remain moral dwarfs. They are like the door on its hinges, moving backward and forward, forward and backward; and many continue in that state of monotony until they become twice dead, plucked up by the roots. Remember that there is 'a more excellent way' and seek daily to become liker and more like to Jesus, in order to be with Him everlastingly.

"Observe, sixthly, it is a *Complete Way*. It is a road all the way. From the beginning to the end of the journey step follows and precedes step. Every step in the ladder heavenward that man makes is by faith in the Lord Jesus. We are justified, regenerated, sanctified, and preserved by Christ. The saved are in Him as the branch is in the vine, and they derive their support, their life, their beauty, their fruitfulness, from their connection with Him.

"But I observe, seventhly, that is is *The Only Way*. Jacob only saw *one* ladder. 'There is none other name given under heaven among men whereby we must be saved,' but the sweet, the precious name of Jesus. And we need no other. Because He died in our room and stead, He has the right, and is able to save to the uttermost all who come to God through Him. Neither the way to God, nor the terms of mercy, will ever be altered. Jesus says,—'If ye believe not that I am he, ye shall die in your sins.' Refuse Christ and you perish utterly. 'Other foundation can no man lay than that which is laid.' He is the only way to God and to glory. O fellow sinner avail yourself of Christ! Receive him as your all in all.

"I remark in the eighth place, that it is a *Temporary Way*. It is available only for a brief season. The time will soon come when salvation will be impossible, even through the Lord Jesus Christ. The time is coming when many will seek mercy in time only to see the door for ever closed against them. I am often reminded of this when at our wharves. There passenger boats come and go. I often hear captains cry, 'Time's up.' 'Haul on shore that gangway;' 'Let go that warp;' and it not unfrequently occurs that passengers come forward too late, and are left on shore to lament their indolence and folly.

"I add only a few words. *First:* Are you asleep beside the Savior, as Jacob was beside the ladder? Be aroused! God is in this place. All your life-time He has been an eye-witness of your sin, rebellion, and ingratitude. Turn to God! Accept mercy! Be in time! It is high time to awake out of sleep. *Second:* Are you conscious of the presence of God, and do you know you need divine mercy? Jesus is at hand. He is the way. He is near, waiting to receive, forgive, and save you. Let Him have now that for which His tender soul yearns. *Third:* Have you believed in the Lord Jesus Christ? Abide in Him. Do so, and earth to you will be a Bethel; yea, the gate of heaven. Let your perseverance be a manifest continuance in well-doing, seeking for glory, immortality, eternal life, and you shall have the smile of God now and His warm welcome hereafter.—*Amen.*"

In directness, clearness, and pungency, the volume is one of a class eminently adapted to awaken seamen, and lead them to Jesus Christ, and cannot fail to be useful.

For The Sailors' Magazine.

SNOWDROPS AND MIGNONETTE.

"Messrs. GIBBS & Co., of Suffolk, England, devote the profits of these flowers wholly to seamen."—*English Paper.*

Lift your white heads from the fetter-bound earth!
Over the lawn let the southern winds blow!
Ten-fold ennobled at length is your worth,—
Forth on your mission of loving-work go!

Breathe forth your perfume, oh sweet mignonette!
Wafted afar to the isles of the sea,—
Never again shall the sailor forget
All the rare odors enfolded in thee.

Pure as the feathery wings of the snow,
Sweet as the spices from India's strand,
Purer and sweeter, each day shall ye grow,
By the fresh breezes of Charity fanned!

Tossing afar on the storm-crested wave,
Wearied and hopeless, and fettered by sin,—
Comes an evangel, that sailor to save,
Upward his wandering footsteps to win!

Double your blossoms, oh sweet-scented flowers!
Waft o'er the gardens, the fresh perfumed air!
Spring up in dales, and encircle the bowers!
Tell to the wanderers, the tidings ye bear!

Tell of the Savior, asleep on a pillow,
Who, with a word, made the tempest a calm,—
So the poor sailor, sin-tossed on the billow,
Finds in His love, for each sorrow a balm.

Tell of His power, who speaks in the thunder!
Flashes the lightning swift over the wave!
How He came down, oh unspeakable wonder!
Died on the cross, the lost sinner to save!

Then when the voyage of life shall be ended,
Breakers, and whirlpools, and hidden rocks past,—
Sailor, and "seeds-man," by angels attended,
In the safe harbor, shall anchor at last!

Carrie A. Spalding.

Haverhill, N. H.

For the Sailors' Magazine.

THE COMMERCE OF THE BIBLE.

BY REV. J. E. ROCKWELL, D. D.

XI.—THE SHIPS OF SCRIPTURE.

The sea and its inhabitants are among the most familiar of the illustrations and allusions of the Word of God. Very early in the history of the world we find commerce using the ocean and its tributaries as its great highways, and sending forth its ventures in vessels adapted to its purposes. Down the Nile came boats of papyrus, bearing the products of Egypt towards the sea. They are referred to in the eighteenth chapter of Isaiah as "vessels of bulrushes," and were made of the same material as was the little ark in which the mother of Moses placed her infant child when she left him among the flags by the river side.

Upon the Tigris and Euphrates floated rafts of boards placed upon the skins of animals, properly tanned and inflated with air. Pictures of these floats are found among the stones of Ninevah and Babylon, and their representations may still be met with upon the shallow portions of those ancient and historic rivers. These rafts were used by the merchants of the old world to float down wine, and fruit, and grain, and other products from the lake and mountain regions north of Mesopotamia.

The same marbles that give us pictures of these rude modes of river transit, also give us models of boats carrying more costly and bulky freight, which show a much higher degree of perfection in marine architecture.

Thus do these silent witnesses serve to authenticate the sacred records which from their beginning to their close are full of allusions

to ships and sailors, to the sea and to those who do business upon the great waters.

It becomes an interesting inquiry, therefore, what may be known of these subjects, in the time intervening between the earliest and the latest of the inspired writers, or from the dawn of civilization to the time of Christ and his apostles.

There are few matters upon which so little authentic and definite information has been given as this. And yet by seeking the aid of ancient coins and marbles and contemporary classical authors we may find our search rewarded with many hints, and important facts, which may assist us in reproducing the ships of the ancients, of which constant mention is made in the word of God. There are several sources of information outside of the sacred writings, which have been of special value in this respect.

Besides the marbles already alluded to, are the monumental pictures of Pompeii and Herculaneum, found among the stones which were buried from the sight of man eighteen centuries ago, and which must have been carried there long before the beginning of the Christian Era. Some of these are beautiful, and probably exact copies of ships as they appeared when these long buried cities were the scenes of a busy and remunerative commerce, and their ports were filled with ships and alive with sailors and merchants. Another source of information is the series of coins struck off by command of the Em-

peror Commodus, when he had been compelled, during a season of scarcity, to import corn from Africa. On the reverse of these coins was the representation of ships under sail, such as in his age were familiar sights in every part of the Eastern world.

And the classical writers of Greece and Rome furnish a very important amount of information as to the subject of early navigation. Homer and Virgil give us exquisite pictures of ancient voyages and of the ships in which their heroes passed from land to land. But the most valuable of all these descriptions is the dialogue of Lucian, called *The Ship, or the Wishes*, written shortly after the times of the apostles, and giving a minute description of an Alexandrian corn ship, driven in by stress of weather to the port of Athens, called the *Piræus*. Four Athenian gentlemen are represented as visiting the ship, admiring her proportions, and making numerous and pleasant allusions to the crew as they are at work upon the deck. The history of the voyage, as repeated by one of the friends, is a reproduction of the log-book of the captain, and is an exceedingly graphic and beautiful description of a coasting voyage from Alexandria to Athens. From such sources we may learn with some good degree of accuracy what were the general characteristics of the merchant vessels of the old world, such perhaps as Solomon sent forth from Ezion-Geber, and Jonah sailed in from Joppa toward Tarshish, and certainly such as Paul often took passage upon in his great missionary voyages, and in one of which he was wrecked, while on his way to Rome.

As to the dimensions of the old merchant and corn ships, we may

form an estimate by taking the narrative which Luke has given us of the shipwreck of St. Paul. The number of persons on board that ill-fated vessel was two hundred and seventy-six, besides a cargo of wheat. As all the passengers who were cast away were taken to Puteoli in another vessel having its own crew and cargo, the vessel does not seem to have been exceptionally large. The ship in which Josephus was wrecked, about the same time and place, had six hundred persons on board.

The carrying capacity of these vessels it is estimated could not have been less than one thousand tons. And this conjecture is strengthened by the description given of the *Isis* in the dialogue of Lucian already referred to. According to the statement of her carpenter her dimensions were as follows,—length, 180 ft., breadth, 45 ft., depth, $22\frac{1}{2}$ ft. This would give by the lowest estimates one thousand tons as her carrying capacity, allowing for the peculiarities of her shape and build. A vessel of considerably less size than this, would make a very respectable appearance, even in these times.

There was but little difference in the model of the bow and the stern in those ancient ships. If we can imagine a double-ender, or a vessel with two bows, and so alike capable of sailing backward or forward we may have a general notion of the build of those ships. Their stem and stern posts rose to a considerable height above the sides and terminated in an ornament called the *Cheniscus*. One who has seen a Venetian gondola may perhaps recognize in its singular bow the representation of this same sort of figure-head. On the tomb of Nævoleia Tyche at Pompeii, is a picture of a ship un-

der sail, in which the *Cheniscus* is the figure of a swan's neck and head bent backward. On the prow is the head of *Minerva*.

On the bow and stern of these merchant ships were projecting or overhanging galleries or staging which were used for stowing away the anchors, and for the windlasses and other apparatus needed for warping the vessel while in port, or for navigating her at sea.

The steering of the ship was accomplished by two broad oars (*Pedalia*) on either side of the stern.

In small vessels these oars rested in a rowlock in the gunwale and were secured by a leather thong or an iron clamp.

In larger ships the rudders were passed through the projecting stern galleries, or through rudder-ports, which also served for hawse-holes when the ship was anchored by the stern.

The mode of propulsion was either by oars or by sails. The ships of *Homer* and of *Virgil* were manned by oarsmen. And this seems to have been the case also with the vessel in which *Jonah* took passage for *Tarshish*.

In many of these galleys were two and often three banks of oars, one above the other, requiring from fifty to two hundred men to pull them. This apparatus must have been a familiar sight in every seaport of the old world, and hence in the Scriptures we meet with the terms "rowers," "oars," and "rowing," as indicating one of the most common methods of navigation. Many of the coins which are found amid the ruins of the old cities and seaports of the Mediterranean have copies of these galleys, which are bristling with oars as evidently a favorite method of propelling ships, especially in

naval battles. Sea-going vessels, however, and especially such as were designed for long voyages, were mainly dependent upon the wind, though they often combined oars and sails. Their rigging was exceedingly simple, their main dependence being a large square sail suspended by a spar from the head of a mast and very much resembling the main sail of a modern ship. Forward of this was a smaller square sail hanging from a mast which stood as a sort of cross between the foremast and the bowsprit of the present style of sailing vessels.

This is believed by the best authorities to have been the *Artemon* of *Luke*, which in our translation of *Acts xxvii: 40*, is called the "mainsail," but which *Wycliffe* calls "a lilil sail," and which was the best sail to have been used under circumstances in which the ship was to be stranded.

Larger vessels had also another square sail suspended from a short mast near the stern of the vessel, supposed by the most recent and reliable authorities to be the "epidromos" and "pharos" of the classics.

Besides these were *suppara* or topsails, a triangular sail used in light winds, or it may be as storm sails, when the ship could not carry her heavy canvass. In one of the paintings from *Herculaneum* there is the representation of a galley under sail in which two of these *suppara* are attached to the main yard with their points downward.

The spars and wooden gear of these vessels resembled very nearly what is now seen in the coasting craft of the Mediterranean.

On one of the tomb stones of *Pompeii* is the picture of a ship whose mainmast seems to be com-

posed of several pieces bound together by hoops. The foremost rakes over the bow, and the main yard is as long as the ship itself, made of two pieces spliced in the center like the modern lateen sail yards of the Mediterranean.

The sails were strengthened by securing ropes across them, thus confining any injury which might happen to them to a single compartment. This mode of guarding against serious damage to the sail is shown in one of the coins of Commodus, representing a corn-ship in full rig and under way. We have no means by which we can accurately reproduce the arrangement and appearance of the decks. Lucian in his dialogue of "the ship," speaks of cabins near the stern, and in one of the ancient stone pictures found in Herculaneum may be seen the roof of a similar structure. This same picture also shows the two rudders passing through hawse-holes at the stern, through which also may be seen the cables already drawn as for use.

The anchor of the Bible differed but little from the anchor of today, except that it seems to have had no flukes at the extremities of its arms. One of the coins struck in the time of Antonius Pius, now to be seen in the British Museum, has an anchor which differs but little from the modern type of the same thing.

Sea-going vessels of Scriptural times carried with them boats as is evident from the history of Paul's shipwreck, *Acts xxvii: 16, 30*. These boats as it appears from this account were often permitted to be towed after the ship, but in stormy weather were hoisted upon the deck.

There remains but one more feature of the ships of the ancients

to be elucidated, and that is the *Nyxo-zomata*, or under-girders, spoken of by Luke in his account of Paul's voyage and shipwreck. These were evidently strong cables bound around the middle of the ship to keep it from springing a leak, while strained by the waves during a storm at sea. Sometimes these precautions were taken before leaving port, and this seems to have been the use of spars or planks running fore and aft, or vertically, as might seem necessary.

But besides this preparation all large vessels undoubtedly carried these "helps" or under-zenes which could be drawn around the ship when there seemed to be danger of serious injury during the prevalence of a storm at sea. This is alluded to in *Acts xxvii: 17*, as done after they had made arrangements for scudding before the tempest when they found themselves driven away from the port in which they had hoped to winter.

Such are the more important facts in regard to the ships of the ancients as drawn from the Bible and from co-temporary history. And they enable us with some degree of definiteness and certainty to reproduce the scenes which were witnessed in all the great centers and marts of ancient commerce, to which frequent allusion is made in the Holy Scriptures. We need not suppose that the ships which carried forth the ventures of Solomon, or which bore across the vast waters of the Mediterranean the precious freights which had come from the Orient, or which were sailing in and out of every seaport of the old world were the rude products of semi-barbarous artisans.

On the contrary we learn that the navies of those early ages

which sprang up at the behests of commerce were fully equal to the demands of a civilization whose monuments are the pyramids of Egypt, and the mighty ruins of Assyria and Babylon, and whose

history is still read amid the stones that modern research and scholarship is interpreting, which are bearing fresh testimony to the truth of God's word, and the fidelity of its narratives and illustrations.

THE DAIRYMAN'S DAUGHTER CONVERTED BY A SEAMAN'S CHAPLAIN'S SERMON.

In the *SAILORS' MAGAZINE* for January, 1881, an extract of a letter from Rev. Dr. HALL was published, merely alluding to this interesting event which occurred nearly one hundred years ago. By referring to the *Life of the Rev. SAMUEL MARSDEN*, Senior Chaplain of New South Wales, published by the Religious Tract Society of London, Eng., I find the following:—

*"Sunday, 28th Aug., 1793.—*The ship was first ordered to Portsmouth to receive the convicts, and thence to Cork, to join her convoy. While she lay off Portsmouth, Rev. Mr. Marsden went on shore in the Isle of Wight, and on Sunday asked and obtained permission to preach in the parish church at Brading. His text was,—*'Be clothed with humility.'*—*1 Peter, v: 5;* and among the congregation was a young woman to whom the 'word' preached was 'quick and powerful,' being carried home to her conscience by the spirit of God. To that sermon the 'Dairyman's Daughter' owed her conversion, and the church of Christ her bright example, as depicted by the loving heart and pen of LEIGH RICHMOND. Rev. Mr. Marsden in later life became acquainted with this fact and was often heard to speak of it with grateful feel-

ings, which the pious reader can imagine far better than we describe."

How true the saying of the Apostle James, "Behold, how great a matter a little fire kindleth!" Surely the pious chaplain on board a convict ship about to sail for the remote colony of New South Wales little imagined he would "kindle a fire" that would warm millions of Christian hearts living far down the nineteenth century!

Rev. Mr. Marsden continued his voyage, and labored for many years among the colonists and convicts of Sydney, ever preaching a pure Gospel. Not only were his labors useful among the colonists, (so much needing them) but he became a friend of Foreign Missions in the "South Seas." His useful labors as chaplain and friend of missions were protracted for more than forty years. His death occurred May 12th, 1838. His labors were highly appreciated by the Christian public in the colony, and the Missionary Societies. He often visited the mission stations in New Zealand.

S. C. DAMON.

Honolulu, S. I., May 4th, 1881.

Oporto, Portugal.

Seen from across the Douro, from the heights of the Serra Convent, the irregular line of its river frontage comes sharply into view. Oddly gabled and balconied façades, bizarre in coloring, incongruous in form, stretch before us as far as the eye can reach; high, narrow houses shouldering each other steeply up the hill, crowding, overhanging, and grudging every foot of the tortuous streets that zigzag amongst them or plunge precipitately like turbid torrents into the river. It is a city of contrasts. Rickety, toppling structures swarming with life look enviously into the spacious arched corridors and shaded gardens of a handsome palacio; smart modern buildings ablaze with gaudily colored tiles press the crenellated wall of a time-blackened line of fortifications. In the background towers the slender campanile of the Clerigos, and the pretentious dome of the Crystal Palace. The suspension-bridge throws its delicate arch across the gorge of the Douro, and the shipping fills in the mouth of the river. Crowds of gayly dressed peasants swarm the quay, and form splashes and glints of bright color as they press to and from the little boats that ply from either shore. It is a scene of infinite variety and animation, a kaleidoscope of changing light and interest.

Oporto is essentially a commercial city. Its palaces are those of merchants, and have an air of newness and of modern improvement. Enterprise is the order of the day, and paint and whitewash are not absolutely unknown. New buildings are constantly springing up, and we can scarcely find a quarter where the clink of the trowel and sharp blow of the ham-

mer are not heard. The citizens have a busier and more energetic air than those of Lisbon. The spirit of trade pervades all classes; the children barter their toys, and boast of their good bargains; the old women haggle and wrangle over the exchange of a piece of salt cod-fish for a handful of plums. The beggars will defer the enjoyment of a pinch of snuff already half way to an appreciative nostril, or pause in the midst of a mumbled Ave Maria, to follow you down the church steps and across the square, insisting on a reward for their trouble with far more persistency than their lazier brotherhood of the south.

A "quaint old town of toil and traffic," it attracts the sympathies of the average American more than the proud idleness and languid elegance of the capital.

A New Steam Fog Horn.

Captain Jaeger, of the North German Lloyd steamship "*Nurnberg*," has invented a steam fog horn for use on sailing vessels. It consists merely of an ordinary boiler about two feet high and a foot in diameter, which can be placed on the ship's range, where it takes up no more room than an ordinary kettle, and incurs no expense for fuel, as a fire must be kept up for cooking purposes. It is fitted with a convenient water receiver, a safety valve and a pipe running to the deck above. The boiler will stand a pressure of 50 pounds, but the safety valve on the Captain's exhibition boiler was regulated to only nine pounds. With this pressure a whistle can be prolonged for two and one-half minutes, and an interval of the same length of time is only required to obtain sufficient steam to give another blast.

"I Want Something to Pray Over."

BY PHINEAS SPALDING, M. D., HAVERHILL, N. H.

Forty years since, I received the appointment of "Agent for the AMERICAN SEAMEN'S FRIEND SOCIETY." I was then deeply engrossed in my professional duties, but having a great love for the cause, I accepted the situation, stipulating that I was to receive no compensation for my services, as I had so little time to spare.

After presenting the claims of the Society to several evangelical churches, and going before an association of ministers, and receiving pledges from them that they would interest their people in the cause, I went one Sabbath to a feeble Baptist church, not so much expecting pecuniary aid as to enlighten them with regard to the principles and doings of the Society. A contribution, however, was taken up, and one poor woman came to the altar and handed me twenty-five cents, remarking she wished to contribute something "to pray over," for she had a son in the United States Navy, in parts unknown to her. For some reason I could not account for, this remark made a peculiar impression on my mind, so much so that some time after, I think within one year, I was not at all surprised when this devoted praying mother had the pleasing intelligence from this son that he had given his heart to God and meant to lead a Christian life. How much this "twenty-five cents" had to do with his conversion God only knows, but there was a principle involved in it that He recognizes, and it is most intimately connected with the answer to our prayers. The angel who appeared to Cornelius said to him, "thy prayers and

thy alms have come up for a memorial before God."

It appears to me from a very extensive acquaintance with professed Christians, that very many do not realize that *giving* is an act of worship, as well as praying, and a spiritual blessing comes to ourselves and others when consistent prayer is offered in the name of Christ.

The Apostle says, "If we have not the spirit of Christ we are none of His." May we not very appropriately inquire what was that spirit? Was it not the spirit of self-sacrifice for others? Did he not leave the glories and bliss of heaven, his seat at the right hand of the Father, and take upon himself the toils and sufferings of humanity and even the ignominious death upon the cross, that others might share the blessing of salvation?

Christian brother, Christian sister, did you ever think how much is involved in having the spirit of Christ? Did you ever inquire why so many, if not all, your prayers are not answered? When you pray "Thy kingdom come, and thy will be done, in earth as it is in heaven," and when the contribution box is passed to raise means to advance that kingdom, you refuse your aid, or grudgingly give a fraction where you ought to give dollars, or when you leave the work of the church and Sabbath-school to others, did you ever ask yourself if this was manifesting the spirit of Christ, and doing his work?

God never made a mistake, and it is a divine arrangement that prayer and alms go together, as inseparably as the planting and

harvesting in the natural world. No wonder so many in our churches are constrained to say "my leanness, my leanness;" no wonder they make so little or no attainments in the divine life; no wonder that the influence of the church is almost paralyzed by selfishness in *giving* as well as in withholding. The spirit of the Gospel is the spirit of unselfish love, love to Christ and love to his redeemed ones. No one lives unto himself is a truth, and although we may stifle conscience we cannot throw off the responsibilities of this life. God will call us to an account in the great day of judgment.

Be true to thyself and thy God, oh fellow Christian! "Be not deceived, God is not mocked." Abide

by the principles laid down in his Word, and every true, fervent prayer you make will come up as sweet incense, and be answered as He sees best for his glory and your eternal good. Our Savior says "it is more blessed to give than to receive."

Do we not see this most truly verified in the twenty-five cents this poor woman gave to have "something to pray over?" And is it not more than probable, that she now looks down from heaven and sees the connection of her prayer and alms? Although it was as it were the widow's mite, it enabled her by faith to take hold of the divine promise and obtain the blessing which she so ardently sought.

For the Sailors' Magazine.

How Norwegian Seamen spent their Christmas in Savanah, Ga., in 1880.

The sketch printed below is a happy portraiture of what may be on every vessel where Christ is honored,—and affords a delightful contrast to the ordinary scenes of revelry on shipboard and on shore, among too many officers and crews.

"At 10:30 a. m. divine service was held on board the Norwegian bark *Alexandra*, Capt. LARSEN, from Arendahl, conducted by a Norwegian Captain, a member of the Bethel Union, No. 675. There was a large audience which listened attentively to the Christmas gospel. At 4 p. m. the port-watch from all the Scandinavian vessels, beside some strangers, assembled in the large saloon of the *Alexandra*, formerly a passenger ship, which was tastefully decorated with flags, cedar, evergreens and a splendid Christmas tree. On the front wall in the saloon were seen the Swedish and Norwegian ensigns, with a large portrait of their King, Oscar II, surrounded by evergreens. On the opposite wall was placed the American ensign with other banners, and a standard over all, having *God is Love* painted upon it.

"When all were seated at the table a hearty welcome was given by Capt Larsen. After all had partaken of excellent coffee and cakes, a favorite treat in Norway as tea is in England, they left the tables for the stewards to clear, and scattered around in groups, some in the spacious state-rooms adjoining the saloon, taking a smoke, and chatting with one another, others walking the deck and poop in friendly conversation. Each one seemed to enjoy himself very decidedly. At 5:30 p. m. all were invited into the saloon to listen to the Gospel preached by another member of Bethel Union, No. 675, a Norwegian, Captain REYNOLDS (who during his stay in port had regularly held meetings on board the *Alexandra* with the kind consent of the master). All listened with earnest attention to the precious truths plainly and simply laid before them, pointing them to an all sufficient Savior. The speaker also dwelt on the points of duty on shipboard as well as on shore both for officers and men, which was very instructive. Afterwards hymns were sung, prayers offered, and short addresses made by some of the men.

"At 7:30 p. m. recess was taken while the stewards prepared the tables for tea. At 8:30 p. m. all were seated and enjoyed a plain but hearty meal. Before and after it one of Luther's hymns were sung. This is common among true Christians in Norway on similar occasions. After a recess of about an hour, we again sat down to edify one another. Hymns were sung, prayers offered, and some related wonderful personal experiences in the way of the Lord.

"At 11 p. m. our Captain proposed to close, and read a portion of the sixth chapter of the Revelation. He dwelt principally on that part of the chapter referring to the wedding feast of the Lamb; earnestly and effectively persuading his hearers to prepare themselves for that great day when all shall assemble before the great white throne. When he had closed, a brother Captain offered an earnest prayer, a parting hymn was sung, and all retired, as we have reason to believe, well pleased with the refreshments received for body and soul. Many of the sailors said,—"This has indeed been a happy and blessed day for us."

Sunday, December 26th.—The remaining part of the crews from the respective ships had now their turn, and received their share of the Christmas treat. Assembling at 4 p. m., we can assure you that they were in due time, dressed in holiday attire, with smiling faces. A great many more came again that had been present the previous day. They were not turned away, but welcomed to join us. This is a proof that seamen appreciate such gatherings. Capt. Larsen did not spare trouble in arranging additional tables and seats with the assistance of his kind officers. When everything was arranged, the guests were comfortably seated, and numbered about seventy or eighty. Upon request of Captain Larsen, Captain Reynolds said a few words of welcome. After all had partaken of excellent coffee, recess was taken: conversation was entered into, and

time passed away joyfully until 5:30 p. m., when Captain R. invited the men into the saloon for divine service. It was opened by singing Sankey's well-known hymn, "What a Friend we have in Jesus!" A brother captain offered an earnest prayer, entreating God to pour down his Holy Spirit, which prayer we felt He faithfully answered. The speaker then read a portion of the xivth chapter of Luke's Gospel from the 16th verse, and dwelt principally on the many excuses people make against giving them wholly up to the service of God. After the service was over and prayer offered by one of the men, a hymn was sung, and we broke up, taking a walk on the ship's deck. Meanwhile, as on Christmas Day, the stewards sat the tables for tea, which was served at eight o'clock, and after all had enjoyed a hearty supper, Luther's hymn of thanksgiving was again sung, and prayer offered. The remainder of the evening was spent around the tables, in singing hymns at intervals, and in short reading of religious and other interesting matter. A closing ode was sung and the leader returned a vote of thanks on behalf of all present to Captain Larsen for his kind hospitality. Then one of the seamen present arose, and in the name of the men returned a vote of thanks to the captains who had prepared such a happy Christmas for all. He felt sure that all agreed with him in this point. Continuing, the sailor was moved to tears, which melted other hearts. He said that for his own part he now felt the necessity of giving himself up to the Savior. He trusted that all present who had not yet done so would consider the risk in postponing a matter of such grave importance.

Grip of hands was now exchanged between officers and men, and the general utterance was,—"Has this not been a blessed day for us!" Some said, "this has been the happiest Christmas I have spent for years,"—and some said, "yes, and in all my life."

D. R."

The Nefarious System Of "Advance Wages."

In pursuing the presentation of fact and opinion concerning the wrongs to which seamen are subject that grow out of the practice of paying advance wages, to which we have lately given space in the MAGAZINE, we present a recent editorial from the *New York Maritime Register*, headed,—

The Blood Money Iniquity.

"There is imposed in the port of New York, a tax upon sailors, which is known

as "Blood Money." It is a most outrageous tax, conceived and put in force by those who live by dealing in seamen. It

has no status legal or otherwise, but it is recognized by those who are willing to perpetrate any cruel or villanous outrage upon the sailor as long as it will bring money. This "blood money" is extorted from the sailor and divided among those who consider him as their own particular game. The Shipping Act of 1872 was intended to correct many abuses then practiced upon our seamen. Among these none were more conspicuous than that of extorting a bonus or, as it is now called, "blood money," from seamen seeking employment on out-going vessels. And to meet this it was enacted that (Sec. 11 R S 4609) "If any person shall demand or receive, either directly or indirectly, from any seaman or other person seeking employment as a seaman, or from any person on his behalf any remuneration whatever other than the fees hereby authorized for providing him with employment, he shall, for every such offense, be liable to a penalty of not more than one hundred dollars." In Section 64 (R S 4610) it is enacted, "All penalties and forfeitures imposed by this act (Title) for the recovery whereof no specific mode is hereinbefore provided may be recovered with costs in any Circuit Court of the United States, at the suit of any person where or near to where the offense is committed or the offender is found; and if a conviction is had and the sum imposed as a penalty by the Court is not paid either immediately after conviction, or within such period as the Court at the time of conviction appoints, it shall be lawful for the court to commit the offender to prison, there to be imprisoned for the term hereinbefore provided, in cases of such offenses the commitment to be terminable upon the payment of the amount and costs." These statutes seem clear and strong enough to meet the evil, yet ever since the day they were enacted—excepting a few months immediately following—the extortion of blood money from seamen has continued without fear of punishment on the part of those who practice it. Indeed it has increased until to-day it exists in our own port, as a recognized system.

"Blood money, which years ago was monopolized by sailors' landlords and crimps, is now demanded and received by shipping-masters, ship-masters, and in some cases, it is said, by ship-owners. The law requires of the Shipping Commissioner every possible service that can be required by a ship-master in the procuring, shipment and embarkation of his crew. The Shipping Commissioner is in every case

paid for that entire service. But it is now the custom for captains of outgoing vessels to employ shipping-masters to select and engage their crews, the latter only appearing before the Commissioner, as a matter of form, where the shipments are made legally complete. These shipping masters, so far as the ship is concerned, serve gratuitously; indeed they generally pay to the captains or owners employing them, head-money on every man they are permitted to engage. The price varies all the way from two to ten dollars, according to the stock of seamen in port, and the nature of the voyage for which the seamen are wanted. The arrangement once made between the ship-owner or master and the shipping-master, a price is at once fixed by the latter for the "chances." The prices are made large enough to cover the head-money paid to the captain or owner, the services of the shipping-master, and most probably a "divvy" to the landlord, all of which comes out of the sailor's wages. This, as we understand, is "*blood money*."

"Hitherto all efforts on the part of the Shipping Commissioner and of the U. S. District Attorney to check the abuse or to bring the law to bear upon the offenders have failed. Complaints, representing hundreds of cases, have been lodged with the U. S. District Attorney, but the witnesses have failed to appear and nothing was therefore done with them. A change, however, seems to have occurred recently and a strong determination to prosecute these cases has evidently taken possession of the District Attorney's office. This bodes no good to offenders, and very naturally causes solicitude among all who have "directly or indirectly demanded or received" blood money extorted from our sailors. It is to be hoped that the District Attorney will bring most of the offenders to justice. As an evidence of his work it appears that within two weeks past Captain S. D. Stone, of the brig *Tubal Cain*, charged with having demanded and received blood money from six seamen, deposited \$300 with the District Attorney, with an offer to compromise for that sum. The Solicitor of the Treasury has declined the offer. Stephen Madden, a boarding-house keeper, was fined by Judge Wallace in the U. S. Circuit Court \$100, costs, and two years and five months interest, for a like offense against a seaman. And George B. Kelum, a shipping-master, before the same court was convicted and fined six-hundred dollars and costs, for like offenses against twelve seamen. In this case excep-

tion was taken to the sentences for offenses against eleven of the seamen who were shipped by Kellum on a British ship. The Government, however, claims that the statute is binding upon all nationalities alike, in American waters. Judge Wallace holds the point under advisement. But meantime sailor landlords, perceiving the dangers ahead are becoming anxious and some of them are disposed to "hedge" by endeavoring to make terms with the Government, offering for their own security evidence against their own companions in the trade. What has been written above shows most conclusively that the practice or custom of extorting blood money must be stamped out. The Shipping Commissioner and the District Attorney should not relax in their efforts to have all who are guilty of it punished. Ship owners and ship-masters are in a great measure to blame for the growth of this custom, as it could not have prospered excepting through their indifference and neglect. The custom is more than illegal, it is most iniquitous and can only tend to the injury of the service whose members are thus fleeced and outraged. Ship-owners and ship-masters should therefore do all in their power to second the efforts of the District Attorney and to help in protecting the sailor from those wretches who impose upon him a blood money tax."

The *N. Y. Maritime Register* of the same date (April 27th, '81,) had the following report of the U. S. Government's case against Kellum, in the U. S. Circuit Court:—

"*Blood Money—United States Circuit Court—New York, April 22d.*—Before Judge Wallace and a jury, the case of the United States against George B. Kellum was tried. This is one of a number of cases that the government have determined to submit to a jury, with the view of repressing the taking of what is called "blood money" from sailors. The defendant is a shipping-master, doing business at Nos. 47 and 49 South street, and it was alleged that he had charged an illegal fee for providing seamen with employment. The specific charge in this case, as stated by Mr. Conkling, was that Kellum had charged a number of men an average of \$7 each for obtaining them employment as sailors on board the English bark *Jane Rennie*. The statute under which the action was brought makes it a penal offense for any one except the

Shipping Commissioner to charge a sailor anything for procuring him a berth on board a ship. The Commissioner is authorized to charge each sailor twenty-five cents, and the owner of the vessel \$1 75, making \$2 in all. Any violation of this statute renders the person who violates it liable to a penalty of \$100 in each case. The jury, after a deliberation that occupied only three minutes, returned a verdict for the government for \$600.

The Sailors' Slavery.

That the sailor is held in utter bondage to his landlord, by virtue of the hold upon him which "advance" gives to the latter, and the way in which that bondage works to the detriment of others besides Jack, appears from the following which we have taken from the same *New York Maritime Register* of March 30, 1881. The editor said:—

"We have often called attention to the peculiar relationship existing between the ship-owner, the sailor, and the sailors' boarding house keeper. It is asserted that the ship-owner or the ship-master cannot engage a crew without the consent of the boarding-house keeper. It is also asserted that the latter individual owns the sailor. Now these assertions may be too strong, and the disinterested lodging-house man, who would act as middleman for the other parties, may be maligned. The following incident, however, which happened in this port a few days ago will throw some light upon the subject. A ship carpenter boarded a vessel and asked the Master to ship him. The Master, after making a few enquiries agreed to take the man and to pay him at the rate of twenty-five dollars a month and to give him a month's advance. They went to the shipping office, and the clerk in charge asked the carpenter where his clothes were and if he owed anything to his lodging-house keeper. The carpenter turned to go in search of the lodging-house man, but fortunately (?) found him without going one hundred feet from the building. The boarding-house man was asked if he had any objection to the carpenter signing the articles. He answered in the negative, but at the same time said the man could not be shipped under thirty dollars per month. The carpenter was willing to go for twenty-five, the Master wanted to take him, but the boarding-house keeper remained obdurate. The Master then accused the latter of owning the

carpenter, of being able to sell him, or his services, as other men do merchandise. This worthy member of the sailors' benevolent association, disclaimed any proprietary rights in the matter, but simply told the carpenter that he could not sign the articles for less than the thirty dollars. The end of the controversy was that the carpenter departed with his lodging-house keeper. The latter individual would not lose anything, he could still keep the carpenter another week and then make a handsome profit out of the advance. The good of a system which permits such cases is not obvious and it is time that the boarding-house keepers were left without the temptation, which advance money offers, of becoming the negotiator between the sailor and his employer."

Let no one fall into the error of imagining that these abuses and wrongs are local. It is not merely in New York that they exist. The following is from the Charleston, S. C., *News and Courier* of the 31st March:—

"It is reported that on Sunday night last six sailors, regularly shipped by Capt. Buddig on board the German bark *Rhea*, were stolen by runners for a prominent sailors' boarding-house in this city, and were locked up in a condition of intoxication for the purpose of transferring them secretly to another vessel. Capt. Buddig learned of their whereabouts, and demanded their return, but was informed that they would not be turned over to him without the payment of \$20 each, or \$120 for the lot. Being sorely in need of hands the captain was compelled to give the blackmail, and in addition to promise not to prosecute the kidnappers."

The reliance of these land-sharks in the prosecution of their villany, was, of course, their ability to reimburse themselves and make a handsome profit on any expense they might be subjected to in keeping these sailors on their hands,—out of their ultimate "advance." If that should be swept away, the axe would be laid at the root of such an outrage as the above.

A New Scale of "Advance" in New York City.

The New York *News* of the 30th May says that the Seamen's Boarding-House Keepers' Benevolent Association of the

port of New York has adopted a scale of wages for seamen engaged at this port, which goes into immediate effect. It is as follows:—Around either Cape Horn or Cape of Good Hope, for vessels under the American flag, \$18 a month, with \$50 advance; vessels under foreign flags, \$20 a month, with \$50 advance. To Europe, North Gibraltar and islands adjacent, under American flag, \$25 a month, with \$30 advance; under foreign flag, \$25 a month, with \$30 advance. To the Mediterranean, West Coast of Africa and South America, under any flag, \$20 a month, with \$30 advance. Spanish Main, West Indies and Gulf of Mexico, under any flag, \$25 a month, with \$30 advance. British North American ports, under any flag, \$25 a month, with \$20 advance. Bahama Island traders, under any flag, \$25 a month, with \$15 advance. Fruit vessels to West Indies, under any flag, \$25 a month, with \$15 advance. Coastwise vessels, under American flag, \$24 a month, no advance. As the members of the association control the best seamen coming to or going from this port, they expect to carry out this regulation, notwithstanding the competition from curb-stone shipping agents, and will do the business directly through regularly licensed shipping agents.

It will be seen that this "Benevolent Association" has given another turn to the screw over and above the "scale of wages" which we printed in the *SAILORS' MAGAZINE* for April last. It should not be lost sight of that their practical power to establish sailor's wages is derived from the pernicious "advance" system.

A Case at Portland, Me.

Under the heading "Always In Trouble," the Portland, Me., *Morning News* writing of one of the seamen's landlords in that city, lately said, and we print the item as illustrative of the many ways in which these fellows bind and hold the sailor:—

"We have had considerable to say about Danny Friel, lately. There cannot be too much said about such an excellent subject. Danny is constantly getting into trouble with his boarders. Friday night he had one of his boarders arrested for stealing his hat, as he states it. There are two sides to this story and we propose to give the true one, as gathered from the police. It seems that on Friday Danny

shipped one of his boarders for a voyage at sea. The vessel was to sail Saturday and Danny had some doubts about the sailor's willingness to go. He fancied that the sailor was planning a scheme to ship and leave him without his due bill. Danny accordingly went into secret consultation with his wife as to how he should prevent it. After being closeted for a short time he began to jump up and down, exclaiming: 'I have it! I have it!' His wife thinking he had an attack of the 'tremens,' sprang for him, and succeeded in holding him. He explained himself, however, and she let him go. He immediately prepared to put his scheme into force.

"The sailor he had shipped wanted to go out towards evening for a stroll around the city, and Danny being an accommodating man, when his own interest is at stake, and wishing to see his boarders look neat, offered to loan him his hat, a new one he had just purchased for the occasion. The man had been gone but a short time when Dan sent to the police station for an officer to arrest a man for theft. Accordingly an officer was sent and the man to whom Dan lent the hat was hunted up and arrested, while quietly strolling about looking at the sights, and lodged in the station. Saturday morning Danny appeared at the station and settled the matter and took the man aboard the vessel, without the case coming before the Court. The same trick was performed by Danny a short time ago, but in that case he lent an overcoat and then had the man arrested and locked in the station for safe keeping until the vessel was ready to sail."

The "Methodist" on "Advance."

"There is a movement on foot to curtail the rascalities committed by sailor boarding-houses. These institutions are probably the worst blot on modern civilization. 1. They control the business of furnishing crews for vessels. No sailor can ship from his own house; if a citizen wishes to send his son to sea, the lad must go to one of these dens. Neither the sailor nor the ship can escape the thieving monopoly. The sailor cannot get a ship, and the ship cannot get a crew, except through the sailor boarding-houses. 2. The sailors are habitually and terribly cheated. There is no other cheating in the world that is so complete and thorough. The highwayman takes all you have; the rascals we are now speaking of take all you have, and all you will earn on the voyage for which they ship you,—

if not all, at least the greater part. This diabolical power has grown up because sailors have no friends,—they are citizens of the unsocial sea. Congress will be petitioned to enact a law which has been enacted in England, and promises to cure or mitigate these monstrous evils. We hope that the petitions will be so numerously signed as to command prompt action when the next Congress assembles."

We are also glad to publish in addition to preceding matter, two letters recently received on this side of the water from J. WILLIAMSON, Esq., of Liverpool, Eng., than whom few, if any men in the United Kingdom have done as much in a practical way, for the benefit of seamen. Mr. W. was, from 1870* to 1880, the very efficient Secretary of the Committee of British Shipowners and Merchants that secured the passage of the Act for the Abolition of Advances which goes into effect on the first day of next August, throughout Great Britain and her colonies.

LIVERPOOL, 7th March, 1881.

Sir:—"As one who has for some time past taken a deep interest in the welfare of seamen, I take the liberty of expressing my entire sympathy with you in the movement I observe from a New York paper that you are at the head of, in order to obtain the abolition of the Advance Note in American ports. The step is an important one, and I wish you God-speed, and hope soon to hear that your efforts have been crowned with success.

A Mutual Convention Suggested.

"May I also suggest that you may carry your work further by pressing on Congress the necessity of a Mutual Convention with England, whereby powers may be conferred on the respective Consuls at ports, in order to put a stop to the other evils identified with the crimp? We find our Consuls powerless to assist the English captain, and our men are consequently inveigled away from under the master's very presence, and with disastrous consequences to the seamen themselves.

"The accompanying pamphlet may interest you,—and again expressing my entire accord and sympathy with all who are working for the benefit of the poor sailor

on the other side the Atlantic, as I have done on this side, and wishing you every success,

I remain, sir, yours very truly,
J. WILLIAMSON."

Mr. Williamson's second letter is a reply to inquiry upon a point of much importance. He writes:—

"*Dear Sir* :—I am duly in receipt of your favor of 14th instant, and I reply to your inquiry as to whether British shipmasters can give advances in American ports. Unfortunately they can still do this, as the Act which has been passed here and which comes into force on 1st August next, only refers to, and makes illegal, advance notes issued in the United Kingdom, after that date;—so that what is yet wanted is legislation on your side making advance notes illegal in United States ports, and this would obviate the difficulties you refer to. This, along with the Consular Convention I wrote you about, before, will go far to improve the existing condition of things and kill out the complaints.

"I remain, dear sir, yours very truly,
J. WILLIAMSON."

Letters from Sailors.

We group a few letters, some of which have for months past waited for admission to our pages. But they have lost none of their freshness or pathos.

Nearer than when he Believed—Wants recommendation for Church-fellowship,

Thus writes "F. M.," a common seaman, from San Francisco to our missionary at the New York Sailor's Home:—

"You know, my dear brother, that I was for a long time a great sinner, but now I thank a Heavenly Father for His great mercy and loving kindness unto me. He is dearer to me now than the day I found Him. He gives me more strength and power daily and hourly. I am trusting and pray that I may prove faithful to Him unto the end. I always remember you in my prayers and ask God that your life may be blessed. Your letter was most welcome to me. Dear Brother, will you please to recommend me to Rev. Messrs. ROWELL and BISHOP, of the Mariners' Church, here, in San Francisco, and tell them that I was a member of the

church of the Sea and Land, in New York. I should like to join the church here."

Captain THOMAS PIKE, converted at the Sailor's Home, in this city, last winter, cabled at once to his absent wife, "Saved, body and soul." He wrote to Missionary BORELLA, at the Home, on the 19th of May, from Sidney, Cape Breton, as follows:—

"As I grow in days I think I grow in knowledge and in the love of God, my Savior. It is my earnest prayer to be a true and faithful follower of the Lord. Dear brother, I can say that I am receiving strength daily to follow Him. On my return home I received your kind and loving letter, and it did me good. It was as if I was talking with you. It was refreshing to my soul, I cannot help shedding tears of joy when I think of God's love and mercy to my soul. I cannot forget you and the place of my spiritual birth. From that night to this, do I enjoy that peace that the world cannot give or take away. Glory be to God for the promise "No man shall pluck them out of My hand!" No, thank God! for we are bought with a price, even the precious blood of Christ. Please remember me to Brother SMITH, Mr. and Mrs. ALEXANDER, and also to that true and faithful servant of God, Rev. Dr. HOPPER. I love you all, and I have a sure and certain hope that if we never meet on earth we shall meet, by and by, on the banks of the river, where we'll sing of salvation, forever and ever. May God bless you, dear brother, and keep us faithful and give us strength to take up our cross daily! That is the prayer of your affectionate brother in the Lord."

A letter previously received from Captain Pike, by the missionary, gave an account of his arrival home, at Carbonier, in Wales, Eng., after his conversion in New York, and mentioned the fact that on reaching C., he found that Christians there had been praying that he should become a Christian, at the time of his new birth in this city.

It is a very humble utterance, yet full of faith, that comes from a new-born sailor-convert, on the bark *George Bewley*, in Japan:—

KOBE, February 25th, 1881.

"To Mr. Austen, Missionary at Yokohama:—I have pleasure in writing you a few lines to let you know in regard to my soul. I do not think I stand on a sure foundation as yet, but I am trying to do all I can to get a true salvation in Christ Jesus. He knows my thoughts, that I want to be a true Christian, and to serve Him with my whole heart and soul. I must truly say that this ship is a very wicked abode for a young pilgrim on his way to Heaven. Yet the Lord will not let me fall into temptation if I come and ask Him in truth, to keep me out of it. He has looked on me, for I love him more and more. You know how happy I feel when I am by myself, for you know how you yourself felt, and how you now feel. I hope you will excuse my bad writing and spelling, for I am not a very good scholar. But I do not mind that as long as I can make you understand my desires for Christ, and the home that He has promised for them that will trust in Him. I am doing that more and more, day by day.
J. G."

What can be more redolent of a true Christian spirit than this, written by a sailor to our chaplain at Savannah, Ga., last fall, from New Orleans, La.!

"Dear Brother in the Lord:—It is with pleasure that I take my pen in hand to let you know that I am still on the Lord's side,—also to thank you, who were the instrument in God's hands of delivering me from the power of darkness, when I was blinded by the God of this world to the Lord's most glorious light. I had many foes to fight, my own evil passions to conquer, the scoffs and jeers of the world to contend with, but the Lord is with me, and with His help, I will still press on towards the mark. I can say with David,—“Although I fall, I will rise again.” The Lord has brought me through many difficulties and dangers, and what I thought sometimes, was insurmountable, He has made plain for me. I have been unfaithful to Him in thought, word and deed, but he has ever proved faithful to me. I come an empty vessel to the throne of Grace, and get fresh supplies of His bounty. The Lord is my meat and drink, my all in all. Blessed be His holy name forever and ever!—Amen! I do not forget to pray for you and family, day and night, for your spiritual and temporal welfare.

P. M."

Loan Libraries.

SAVED, SENT BACK, RESHIPPED.

We note the fact of the reshipment, last month, at our Rooms, of Library No. 7,146, on the bark *Sabine*, bound for Rio Grande. This is another illustration of the truth that not seldom our libraries are saved when vessels upon which they have been placed, are lost,—and sent back to us. No. 7,146 was originally placed in March last on the bark *Bengal*, of Boston, bound for New Orleans. The vessel being lost at sea, the crew preserved the library and it was forwarded to us from the West Indies by Capt. Collins of the *Bengal*.

FROM "CHEERFUL WORKERS."

From the Children's Mission Circle of Pittsfield, N. H., who, by Mrs. S. C. B—— at Pittsfield, have sent us twenty dollars for Loan Library No. 7,184, which has gone from New York on the ship *Freeman Clark*, bound to Bombay, we also get the following letter, with the gift:—

"These little children who call themselves the 'Cheerful Workers,' have for a year past been at work for the sailors. I wish you could have been here to have attended our fair. Thus you could have realized how hard they have worked. Everything passed off so pleasantly and successfully that I feel very much gratified. Could the poor sailors, too, look into some of their bright faces, I feel that they would thank God for sending such dear little ones to earth to brighten the way not only for them but for every one."

THE WORK SPREADING.

By the last (59th) annual report of the Liverpool, Eng. Seamen and Emigrant's Friend Society and Bethel Union, we observe that in the last fifteen months they issued to vessels, 1,056 Loan Libraries, of which 940 were returned and 47 were lost by shipwreck—174 being added to the Society's stock—making the total now possessed 1,166. £200 have been received for this work from shipowners, and £430 contributions from officers and

crews. Appealing for the enlargement of this good work, the Society's Committee say:—

"It is suggested that each Sabbath-school should furnish the cost, £3 3s., of one or more of the Society's Libraries. That once a year an account of such Library shall be given to the donors, embracing the names of the ships on board of which it may have been placed, the voyages it may have made, a description of its then condition, and any interesting circumstances which may have become associated with its use; and when worn out or lost a report to that effect, with a view to an interest being kept up in its current history, and a successor being secured for it when that may be necessary. The Committee respectfully ask the Superintendents and Teachers of Sabbath-schools to interest their children, boys and girls, in such a work, so that they may desire to be represented by a Ship's Library of their own."

FIRST HEARD FROM.

The hold these libraries have on life as seen in the fact that many of them are out for years after their original shipment before they come back to us,—and still do come, is well shown in the case of Nos. 3,914 and 5,341. The former was reshipped from our Rooms on the 6th May, 1881, not having been previously heard from since its original shipment in 1871, when it went on a vessel to Liverpool, Eng.,—the latter was reshipped by us in New York, on the 20th April last, for the first time since its original shipment on the *Titan*, bound for Shanghai, China, in 1874.

FURTHER TESTIMONY OF BENEFIT.

Capt. D. JOHNSON, of the bark *Bella* of Liverpool, N. S., writes us from Havre, France, 7th March, 1881, as below:—

"On my arrival here from Port-au-Prince, I write to inform you that on leaving there, I handed your library No. 6,086, (contributed by Jonas M. Libbey, New York City,) to Capt. LAWRENCE of the American schooner *Cephas Starrett*, who was then bound to New York or Boston, and will hand it to you on his arrival.

"I also beg to inform you that having it on board a long time, my crew as well

as myself had a good opportunity to read all the books it contained. We derived a great benefit from them, and trust your good work will continue, enabling us to receive another of your beautiful libraries on some future occasion. We are now loading for Valparaiso, and should we go to New York, from there, I shall have great pleasure in calling upon you on my arrival."

New York.

NEW YORK CITY.

From the SAILORS' HOME, 190 Cherry St., our missionaries make special report for the month of May, saying:—

"Our record is very encouraging indeed. God has been working mightily among us and has changed the hearts of some whom we thought beyond redemption. But One who is rich in mercy remembered them, sought them, and saved them.

A Hardened Mate Converted.

"We mention a mate whose hands were stained with the blood of his ship-mates, and who was in every respect a very hard man. In the language of the Apostle he was the chief of sinners. Here he heard the glad tidings,—'salvation is free,'—that Jesus came to seek and to save that which was lost. He realized his lost condition and came as a poor helpless and hell-deserving sinner to Jesus, who has never said, 'seek ye my face in vain.' He believed and received Christ's grace into his heart, and was enabled to sing,—'Praise God from whom all blessings flow.'

A Romanist Brought to the Light.

"Another man who had been brought up a Roman Catholic has been in darkness until now, but the light of the knowledge of the glorious gospel of the Son of God has shined into his heart. He no more confesses his sins to the Priest but to Jesus. He has gone to the fountain-head and received pardon, peace and salvation. What shall we render to the Lord for his goodness and for his wonderful works to the children of men!

"Several others have given cheering testimony that they have been born of the Spirit of God and have cast their lot in with his people in the Church of the Sea and Land. Also quite a number have joined the temperance army, resolv-

ing, God helping them, to drink no more. Our other work goes on as usual, in visitations to hospitals, vessels, and seamen's boarding-houses."

Virginia.

NORFOLK.

Rev. E. N. CRANE, late chaplain at N., was the recipient, before leaving the port, of various testimonies of regard from friends made during his sixteen years of labor there,—among others from the Norfolk Seamen's Friend Society, of an elegant gold watch,—and from the Good Templars Lodge, of a gold headed cane.

Another Large Contribution.

Reading the paragraph "*Palmam qui meruit, ferat*," in the June Sailor's Magazine, Rev. B. L. SWAN is moved to send us from Monroe, Conn., a statement of what had escaped us when we wrote,—*viz.*, that in 1860 the church at Stratford, Conn., after a sermon in behalf of seamen, by its pastor, contributed, in one donation, a collection to our Society's work, of \$1,092 37. Such gifts are very helpful. May they be multiplied!

Relief of Seamen's Children.

We have received the 34th "Annual Report of the Society for the Relief of Destitute Children of Seamen," at Staten Island, N. Y. Mrs. Jacob Leroy, 263 Water St., New York City, First Directress, Miss Griswold, 58 E. 10th St., New York, Corresponding Secretary. This noble charity provided for 127 inmates, last year, its income and expenses being about \$13,000.

Sailors' Home, New York.

Reported by F. Alexander, Lessee, for the month of

MAY, 1881.

Total arrivals.....	188
Deposited for safe keeping.....	\$2,090
of which \$1,119 was sent to relatives and friends,	
and \$125 was placed in Savings Banks, the balance being returned to depositors.	

Planets for July, 1881.

MERCURY is an evening star until noon of the 17th, when it is in inferior conjunction with the Sun; is stationary among the stars in Cancer on the morning of the 4th at 2 o'clock; is in conjunction with the Moon on the 24th at 43m. before midnight, being 1° 35' south; is stationary among the stars in Gemini at 9 o'clock on the evening of the 27th.

VENUS is a morning star rising on the 1st at 1h. 58m. and north of east 20° 39'; is at its greatest elongation at 8 o'clock on the forenoon of the 12th, being 45° 44' to the west of the Sun; is in conjunction with the Moon on the evening of the 21st at 9h. 47m., being 3° 27' south.

MARS is a morning star rising on the 1st at 58m. past midnight and north of east 16° 36'; is in conjunction with Saturn on the afternoon of the 6th at 3 o'clock, being 1° 5' north; is in conjunction with the Moon on the 20th at 6m. past midnight, being 2° 38' south; is in conjunction with Jupiter at 10 o'clock on the forenoon of the 22nd, being 7' south.

JUPITER is a morning star rising on the 1st at 1h. 27m. and north of east 21° 40'; is in conjunction with the Moon on the morning of the 20th at 2h. 29m., being 3° 23' south.

SATURN is a morning star rising on the 1st at 1h. 10m. and north of east 16° 45'; is in conjunction with the Moon on the forenoon of the 19th at 8h. 49m., being 5° 36' south.

New York University.

R. H. B.

Marine Disasters, May, 1881.

The number of vessels belonging to, or bound to or from ports in the United States, reported totally lost and missing during the month was 30, of which 11 were wrecked, 3 were sunk by collision, 5 abandoned, 1 foundered, 2 were burned, and 8 are missing. The list comprises 5 steamers, 4 ships, 13 barks, 1 brig, and 7 schooners, and their total value, exclusive of cargoes, is estimated at \$1,232,000.

Below is the list, giving names, ports, destinations, &c. Those designated by a *w* were wrecked, *s c* sunk by collision, *a* abandoned, *b* burned, *f* foundered, and *m* missing.

STEAMERS.

Belsize, *f.* from New Orleans for Copenhagen.
Gresham, *s. c.* from New Orleans for Hamburg, (at New Orleans).
Larnox, *w.* from Baltimore for Sydney, C. B.
Ganos, *s. c.* from Matanzas for Boston.
Macedonia, *w.* from New York for Glasgow.

SHIPS.

Sumatra, *w.* from Victoria, V. I. for San Francisco.
Lord Strathnearn, *m.* from Calcutta for New York.
Royal Charlie, *w.* from Havre for Southwest Pass.
Martha, *m.* from New York for Amsterdam.

BARKS.

Tri, *m.* from New York for Trieste.
 Alsvind, *w.* from Newport, E. for New York.
 Emanuel B., *m.* from New York for Newry.
 Acacia, *a.* from Progreso for New York.
 Indus, *b.* from Pensacola for Greenock.
 Norma, *a.* from Savannah for Berwick.
 Hidalgo, *m.* from Coosaw for Plymouth, E.
 Wm. Bowen, *m.* from Coosaw for Plymouth, E.
 Vedremo, *b.* from Mobile for Gibraltar, (at Mobile).
 Sophie, *a.* from Sandefjord for Ship Island.
 Cato, *a.* from Wilmington for Rotterdam.
 Clementina, *m.* from New York for Elephant Point, India.
 Bengal, *w.* from Perth Amboy for New Orleans.

CRIGS.

Adrian, *a.* from Maceio for Boston.

SCHOONERS.

L. B. Wing, *w.* from Matanzas for New York.
 Nettie Moore, *w.* Fisherman, at New Bedford.
 Bessie Black, from Portland for Pensacola.
 Charlie Morton, *w.* from Cardenas for Baltimore.
 David F. Keeling, *w.* from Charleston for Baltimore.
 Carrie S. Dagle, *w.* Fisherman.
 Ruth Thomas, *s. c.* from Port Johnston for Salem.

Of the above, 1 ship, 2 barks, and 6 schooners were owned wholly in the United States, and their total value is estimated at \$136,480.

Receipts for May, 1881.

MAINE.

Union, Cong. church..... \$ 10 00

NEW HAMPSHIRE.

Hanover, Dartmouth College Religious Society..... 8 00
 Rindge, Cong. church..... 1 08

VERMONT.

Bennington Centre, 1st Cong. church..... 15 00

MASSACHUSETTS.

Boston, from a friend, for lib's..... 100 00
 Friends, for temperance documents..... 8 73
 Bark *Rob't Porter*, Capt. Nichols..... 2 00
 Curtisville, Cong. ch. and Soc'y..... 6 75
 Dana, Cong. church..... 1 96
 Hubbardston, Cong. ch. S. S..... 6 75
 Jamaica Plain, Boylston S. S..... 4 76
 Leominster, Fannie Osborne, S. S. and others, for library..... 20 00
 Lowell, Elliot church..... 28 52
 Manchester, Cong. church..... 5 00
 Marion, S. D. Hadley..... 5 00
 Marshfield, Cong. church..... 10 00
 Montague, Cong. ch. and Soc'y..... 4 70
 New Bedford, 1st Cong. church..... 24 58
 Bethel..... 3 19
 Petersham, Cong. church..... 3 00
 Rehoboth, Cong. church..... 3 00
 Shelburne, Cong. ch. and Soc'y..... 4 84
 Springfield, Memorial church..... 32 38
 West Taunton, S. S., for library..... 20 00
 Weymouth and Braintree, Union ch..... 18 22

RHODE ISLAND.

Slaterville..... 5 00

CONNECTICUT.

Bridgeport, S. M. Middlebrook, for library..... 20 00
 Clinton, Cong. ch. and Soc'y..... 11 38
 Farmington, Miss Lydia M. Hawley, for library..... 20 00
 Greenwich, William J. Mead..... 5 00

New Haven, legacy of Mary A. Hotchkiss, deceased, for libraries..... 470 00
 Norwalk, for a library in memory of Amanda L. Hoyt, wife of Capt. Titus K. Merrill..... 30 00
 Southport, Cong. ch., of wh. \$30 from Elbert B. Monroe, to const. Frederick D. Sherwood of Southport, Conn., a L. M., and \$20 for a lib'y in name of Mrs. Mary McNeil of Southport, Conn..... 156 77
 Washington, Cong. church..... 6 50
 Waterford, Gilead S. S., towards a library..... 10 00
 West Hartford, Cong. church..... 60 59
 Woodbury, Mrs. E. M. Hotchkiss' S. S. class North Cong. ch., bal. for library..... 5 00

NEW YORK.

Brooklyn, Church of the Pilgrims, of wh. G. I. Seney, \$500; R. P. Buck, \$100; Miss Theodore Bulkley and sister, \$50; Hon. S. B. Chittenden, \$50, and Mrs. and Miss Buck for library, \$20..... 1,193 13
 Middle Ref. church..... 29 14
 Nassau, from "a Christian family," for library..... 20 00
 Newburgh, 1st Pres. church..... 34 00
 New York City, S. T. Gordon..... 150 00
 Chas. F. Hardy..... 50 00
 Richard Irvin..... 25 00
 Gerard Beekman..... 25 00
 Homer Morgan..... 25 00
 From E. B. W. and R. M. B., for lib'y, in memoriam Agnes Biggam..... 20 00
 E. M. Archibald..... 20 00
 Brooks & Co..... 10 00
 Mrs. Dr. A. D. Wilson..... 10 00
 Mrs. L. Ilsley..... 10 00
 Mrs. Mary Rogers..... 10 00
 W. H. Maxwell, M. D..... 10 00
 H. C. Fahnestock..... 10 00
 Samuel Wetmore..... 10 00
 W. S. Gilman..... 10 00
 S. H. Wales..... 10 00
 F. A. Palmer..... 10 00
 W. Hutchins..... 10 00
 E. M. Maxwell..... 10 00
 Miniature Bethel church..... 7 00
 Phelps Memorial Chapel..... 6 48
 Davis & Benson..... 5 00
 Alvah Hall..... 5 00
 W. W. Niles..... 5 00
 Joseph H. Brown..... 5 00
 J. B. Hoyt..... 5 00
 Cash..... 5 00
 Capt. John Hibbert, ship *Adolphus*, towards library..... 5 00
 Port Jervis, Miss C. T. Talmage, for library..... 20 00

NEW JERSEY.

Bound Brook, legacy Catharine M. Miller..... 383 60
 Newark, 3rd Pres. church..... 98 13

PENNSYLVANIA.

Honeybrook, Mrs. Clara K. Totheroh..... 2 00

KENTUCKY.

Louisville, Thomas Stevens..... 50 00

OHIO.

Tallmadge, Clemence C. Wright..... 4 00

IOWA.

Green Mountain, Mr. and Mrs. Henry L. Chase, for *Royal B. Chase Memorial Library*..... 20 00

\$3,485 18



"Cast thy bread upon the waters: for thou shalt find it after many days"—Ecc, II: 1.

From the British Workman.

The Prisoner's Child.

It was early morning.

"Is this the way, sir, to Sing Sing?"

"Yes," roughly replied a brown-faced countryman, and passed on.

It was afternoon. The child was somewhat fragile in her appearance. Her bonnet was of broken straw; her shoes were much torn; the sun played hotly on her tender forehead. She walked on and on an hour longer.

"Is this the way to Sing Sing,* sir?"

"Yes, little girl; but what are you going there for?"

The girl trudged on, her lip quivering, but not deigning to answer the pleasant-faced old man who had stopped the jogging of his horse to note her hurried manner, and who liked that little face, anxious and sad as its expression was.

The dew was falling. Katie had fallen too, almost. A rough stone by the way, imbedded in moss, received her tired little frame. She looked so weird and aged, sitting there, her tangled hair falling on the hands that were clasped over her face. By the shaking of her frame the tears were coming too, and she was bravely trying to hold them back.

"Why, what is this dear little girl doing here?" This exclamation came from a pair of young lips.

"A curiosity, I declare!" exclaimed a harsher voice; and Katie, looking up suddenly, cowered away from the sight of the young lady and her agreeable-looking companion.

"Whatever are you doing here, little girl?" asked Nell Maywood, moving a little nearer towards the frightened child.

"Going, miss, to Sing Sing," said Katie.

"Why, George! this child is going to Sing Sing,—ten miles off. Child, did you know it was so far off?"

Katie shook her head, and wiped away the hot and heavy tears one by one.

"Why, you little goose, what are you going to Sing Sing, for? Have you had your supper?"

Katie shook her head.

"Have you had any dinner?"

Again the sad child shook her head,

"Nor breakfast? Why, George, the poor little thing must be almost starved!"

"I should think so," mechanically replied her brother, just recovering from a yawn, and showing signs of sympathy.

"Look here, what's your name? Well,

* Sing Sing is the great prison in the State of New York.

Katie, you must come up to the house and get something to eat. Follow me, Katie, and we'll take care of you to-night somehow, and see about your going to Sing Sing to-morrow."

Katie followed. What a glorious vision burst upon her view! The palace house; the rocks reddening in the low western sun; the shining river; the signs of luxury on every hand.

"Susan, give this poor child a good supper; she is hungry, and tired too, I imagine. After that I will see what can be done for her."

Susan wore a mild face. She looked pleasantly down at the poor, tired little one, and taking her hand, which trembled now, led her into the kitchen.

Meanwhile her story, or that brief part of it which we know, was being told in the drawing-room. The sylph figure in white, lounging gracefully in the midst of delicate cushions, accompanied her narrative with expressive gestures, and now and then a little laugh.

"I *should* like to know what she is going to Sing Sing for!" she said, leaning languidly back. "We must look her up something to wear—a bonnet, a pair of shoes; and then maybe we can manage to have her carried some distance. Oh! such an odd looking little thing."

"Who is that, my daughter?"

"Oh, papa, you are come home! Why, I was talking about a mite of a child; she can't be more than ten, if that. I saw her out here sitting on moss rock, the most forlorn object. She says she is going to Sing Sing."

"I met her on my way," said the pleasant-faced old man; "she asked me about it, and I would have stopped her, but she trudged on. Where is she? It was noon when I saw her."

"In the kitchen, papa. Susan is taking good care of her, I expect, and when she has had a hearty supper we will talk with her."

A gay trio of young girls came in. The nettings were put up, the gas burned

brightly, and music and mirth banished all thoughts of care. Suddenly Nell Maywood remembered the little odd figure, and clapping her hands, cried, "Oh, I've something to show you girls!" and disappeared.

Susan was picking gooseberries near the pantry in the kitchen.

"Where is the child, Susie?" asked Nell Maywood.

"On the doorstep, miss."

"Why, no, Susan, there's nobody to be seen."

"Yes, miss." Susan placed her pan down, held her apron up to catch the stems of the berries, and walked deliberately to the door.

"Why, she sat here some time after supper. I turned and came in; she was sitting there, looking up, up at the stars, I expect. I thought she was a mighty quiet child, but she's deep, deep, Miss Nelly; she's gone. Let me see, there ain't any silver round,—I should be afeared she'd took something; they're mighty artful."

"Why, didn't you tell her she might stay all night?" Nell Maywood was peeping here and there to spy her, if possible.

"Yes, Miss Nell, and told her what a good bed there was over the woodshed; but she looked strange out of them large eyes of hers, and never seemed to hear."

"The poor child is in trouble," said Nell, quite sorrowful that she could not further relieve her necessities. "I'd have given her something to wear, and we could have sent her to Sing Sing; but perhaps she will come back again,—if so, will you send her to me?"

"If she do, I will, miss," answered Susan, going at the gooseberries again.

But little Kate did not come back. She had been watching her opportunity to get off, and had already been gone some time. She slept in an open field; crawled into some hay; she would have walked all night if she had dared, but she was afraid of the darkness.

* * * * *

"Mr. Warden, there's a queer case over at my house," said a bluff-looking fellow, meeting the warden of Sing Sing prison. "We found her last night in some out-of-the-way place, and nothing would do but my wife must take her in. We can't find out her name, except that it is Katie, and I expect she wants to see somebody in the prison. But we can't get anything out of her,—where she came from, or anything about it."

"Bring her over here," said the warden—"my wife is wanting a little girl for help; maybe she's just the one."

So Katie stood, trembling more than ever, in a few moments, in the presence of the warden and jailer. Katie was a pretty child. Her large blue eyes wore an expression of intense melancholy; her hair had been nicely combed and curled, and some one had put a good pair of shoes on her feet.

"Well, my little girl," said the warden, kindly,—for he was prepossessed in her favor,—“where have you come from?”

"New York," said the child faintly.

The men looked at each other incredulously.

"Do you mean to say that you have come to Sing Sing from New York on foot?"

"Yes, sir," said the child, frightened at his manner, which had in it something of severity.

"And what have you come for?"

"To see my father," the child burst forth with one great sob, and for a moment her little frame was shaken with a tempest of feeling.

"And who is your father?" asked the warden, kindly.

"He is Mr. Lloyd," said the child, as soon as she could speak for her rushing sobs.

The warden looked at the jailer.

(To be concluded in next Life Boat.)

They Could Not Save Him.

The coasting vessels of England are usually named after some female member

of the family of the owner, and the vessel to which the Cullercoats lifeboat-men called our attention was named the *Lovely Nelly*. A coastguardman on the look-out at the Spanish Battery, Tynemouth, saw a vessel, deeply laden, with a flag of distress flying. She was struggling to get to the northward, but struggling in vain, and rapidly driving in upon the coast. It was a very sad sight to see. Some of the vessel's sails had been blown away, and she grew more and more unmanageable amid the terrible seas that broke around and over her. She was so deeply laden that she struck on a ridge of sunken rock, and was still three-quarters of a mile from the shore. Only one hope remained for her crew, and that was from the lifeboat.

As fast as they could run through the snow, driving wind, and rain, lifeboat-men and fishermen made off for Cullercoats, where was stationed the lifeboat belonging to the National Lifeboat Institution. Six horses were fastened to her carriage, and down they came at a gallop to the sands. She was speedily manned by a gallant crew of Cullercoats men, who pulled out as for their own lives; and not a moment too soon did they reach the ship, which was now broadside on to the sea, her crew in the rigging, and the waves breaking over her half-mast high. Cleverly and deftly was the lifeboat laid alongside; the vessel was grappled, and the boat held to her by a strong rope. Instantly the crew made towards their deliverers; but even as they left the rigging one man was much cut in the face and head, the mate had his shoulder dislocated, and three of them were swept into the sea. The lifeboat was handled with great skill; two of the crew were at once picked up, and as the third man went down to his death, a strong hand seized him, with a grasp of iron, by his hair, and dragged him up to life. Two other men were got into the boat. Did any remain on board the ship? Yes; how overlooked, how so left to die,

we know not, but the little cabin-boy remained. The boy's cry for help grew very pitiful:—for some time he dared not venture out of the weather-rigging; at last he did so, and was seen in the leeshrouds—"he had got wounded in the head, and was covered with blood." One of the lifeboat's crew has since said that every face round him grew white and sick, and tears came from eyes little used to shed them. They clenched their teeth, and with their own lives in their hands, dashed in their boat to save him. The sea beat her back. They dashed in again, to be swept back once more. Again and again they tried, the poor boy, meanwhile, crying terribly in his great loneliness and despair. He was so young, and the coast was so near! But the vessel began to part, and the unshipped masts must fall, and would crush the lifeboat if she stayed one moment longer in her then position. Sacrificing one life to save many, a brave man gave the order, in a hoarse broken voice, to "cut the rope." In an instant the lifeboat was swept away under the vessel's stern—not a second too soon, for at once the mainmast fell, with an awful crash, on the very spot she had just left, and the vessel immediately broke up. The boy—"his face yet covered with blood"—fell into the sea. Clenched in agony or clasped in prayer, his little hands were seen once, twice, lifted above the waves: the lifeboat again rushed towards him, but vainly; his poor boyish cry was swept away before the roar and tumult of the winds, and alas! he did not rise again. The lifeboat was pulled back to the land.—*British Workman.*

Thirteen Ways to be Happy.

Happy is the man whom God correcteth; for He maketh sore and bindeth up.

Happy is the people whose God is the Lord.

Happy is he that hath the God of Jacob for his help.

Happy is the man that findeth wisdom, and the man that getteth understanding.

Happy is the man that feareth alway.

Happy is he that condemneth not himself in that thing which he alloweth.

He that hath mercy on the poor, happy is he.

Whoso trusteth in the Lord, happy is he.

He that keepeth the law, happy is he.

If ye suffer for righteousness' sake, happy are ye.

If ye be reproached for the name of Christ, happy are ye.

Behold we count them happy which endure.

If ye know these things, happy are ye if you do them.—*Well-Spring.*

About Seals.

Not infrequently fishermen find themselves sadly interfered with, losing stores of small fish already in the nets. The seal is a great thief, very wary in his depredations, and has fashions of his own in dealing with the men in the boats, dodging here and there and in many ways annoying them. A seal is said to be a good natural barometer. When observed rolling and tumbling along a bank, one may expect rain and wind before many hours.

Seals have the credit of being musically inclined, and will readily follow a boat if some one on board is playing. It is even asserted that preference is given by them to the bagpipe, over all other instruments.

To-Day.

I think not of to-morrow,

Its trials or its tasks ;

But still, with child-like spirit,

For present mercies ask.

With each returning morning,

I cast all things away :

Life's journey lies before me,—

My PRAYER is for to-day.

American Seamen's Friend Society.

R. P. BUCK, Esq., *President.*

Rev. S. H. HALL, D. D., *Corr. Secretary.*

WILLIAM C. STURGES, Esq., *Treasurer.*

LUTHER P. HUBBARD, Esq., *Financial Agent.*
80 Wall Street, New York, N. Y., U. S. A.

District Secretary:—

Rev. S. W. HANKS, Cong'l House, Boston, Mass.,
U. S. A.

AMERICAN SEAMEN'S FRIEND SOCIETY'S

REPORT OF NEW LOAN LIBRARIES

SHIPPED IN MARCH, APRIL AND MAY, 1881.

The whole number of new Loan Libraries sent to sea from the Rooms of the American Seamen's Friend Society at New York and at Boston, Mass., from 1858-9, to April 1st, 1881, was 7,111; and the reshipments of the same for the same period were 7,293. The number of volumes in these libraries was 391,070, and they were accessible to 278,840 men. Nine hundred and twenty-one libraries, with 33,156 volumes were placed upon vessels in the United States Navy, and in Naval Hospitals, and were accessible to 105,236 men.—One hundred libraries were placed in one hundred Stations of the United States Life Saving Service, containing 3,600 volumes, accessible to nine hundred Keepers and surfmen.

MARCH, 1881.

During March, 1881, thirty-five new loan libraries were sent to sea from our Rooms at New York and Boston. These were Nos. 7,127 to 7,150, inclusive, at New York; and Nos. 6,819, 6,823 and 6,825, with Nos. 6,827 to 6,834, inclusive, at Boston. Assignments of these libraries were made as follows:—

<i>No. of Library.</i>	<i>By whom furnished.</i>	<i>Where placed.</i>	<i>Bound for.</i>	<i>Men in Crew.</i>
6819..	North Ave. Cong. church, Cambridge, Mass	Bark Georgia.....	Buenos Ayres.	14
6823..	David Whitcomb, Worcester, Mass.....	Three mast schr. Carrie D. Allen.....	W. Indies.....	7
6825..	" " " "	Three mast schr. Wales J. Boyd.....	Philadelphia.....	7
6827..	" " " "	Brig Mary H. Denna....	So. America.....	8
6828..	" " " "	British Steamer Caspian.	Liverpool.....	60
6829..	" " " "	Barkentine M. B. Tower.	Fayal.....	12
6830..	Jacob Rogers, Lowell, Mass.....	Bark Zalma.....	W. Indies.....	10
6831..	S. S. Un. Cong. ch., Providence, R. I. . .	" Horace Scudder..	Africa.....	10
6832..	" " " "	" Annie W. Weston..	Australia.....	16
6833..	S. S. Cong. church, Auburn, Mass.....	" Taria Tapan.....	Zanzibar....	15
6834..	Rev. A. W. Fiske, Fisherville, N. H.	Barkentine Henry Wilson	Buenos Ayres.....	9
7127..	Frances Emily Wendell, Albany, N. Y., for the <i>Emily M. Roberts Mem'l Lib'y.</i>	Bark Elsinore.....	Cape Town.....	14
7128..	Mrs. J. O. Morse, Englewood, N. J.	" Oneco.....	Java.....	14
7129..	Edith Lewis Booth, Englewood, N. J.	Ship Gardiner Colby....	"	25
7130..	S. S. Cong. ch., West Haven, Conn.....	Bark Illie.....	"	15
7131..	Mrs. G. B. Cheever, Englewood, N. J.	Ship Gloaming.....	Antwerp.....	28
7132..	" " " "	" Cypress.....	Genoa.....	25

AMERICAN SEAMEN'S FRIEND SOCIETY'S

<i>No. of Library.</i>	<i>By whom furnished.</i>	<i>Where placed.</i>	<i>Bound for.</i>	<i>Men in Crew.</i>
7133.	C. F. Park, Jr., Englewood, N. J.....	" David Crockett.....	San Francisco.....	28
7134.	John Pate, Brooklyn, N. Y.....	" Ruba.....	Matanzas.....	25
7135.	"A Friend," New York City.....	Bark Julia.....	Adelaide, Australia	15
7136.	M. R. Graves, Morristown, N. J.....	" Nicholas Thayer...	Sydney, N. S. W...	14
7137.	Miss S. W. Boswell, West Hartford, Conn.....	Ship Alice Buck.....	Portland.....	25
7138.	S. S. Phillips Pres. ch., New York City.	Bark Hosea Rich.....	Australia.....	14
7139.	S. S. Cong. church, Goshen, Conn.....	Ship Dakotah.....	Tacoma, Oregon...	28
7140.	The Morgan Children, New York City..	" Raphael.....	San Francisco.....	25
7141.	A Friend, Southampton, L. I.....	" Paul Jones.....	Melbourne.....	28
7142.	Miss M. L. Blachly, Morristown, N. J...	" H. S. Sanford.....	Portland, Oregon...	25
7143.	Fred. A. Libbey, New York City.....	Bark B. F. Watson.....	Yokohama.....	14
7144.	" " ".....	Ship E. J. Spicer.....	Lodon.....	22
7145.	" " ".....	" El Capitan.....	San Francisco.....	30
7146.	S. S. Cong. church, Searsport, Me.....	Bark Bengal.....	New Orleans.....	15
7147.	B. F. Bruce, Lenox, N. Y.....	Ship Sarah Hignett.....	San Francisco.....	28
7148.	Mrs. Jane O. Mahon, Washington, D. C.	Bark Lady of the Lake..	Bahia, C. America.	16
7149.	S. S. First Cong. ch., Northampton, Mass.....	Ship Rosie Welt.....	San Francisco.....	22
7150.	S. S. First Cong. ch., Manchester, Conn.	Bark Coryphene.....	Anjier, E. I.....	14

APRIL, 1881.

During April, 1881, twenty-two new loan libraries were sent to sea from our Rooms at New York and Boston. These were Nos. 7,151 to 7,162, inclusive, at New York; and Nos. 6,835 to 6,844, inclusive, at Boston. Assignments of these libraries were made as follows:—

6835..S. S. First Cong. church, Bristol, R. I.	Brig Jennie Hurlbut....	Savannah.....	9
6836..S. S. Cong. ch., Turner's Falls, Mass....	Barkentine Henry Norwell.....	Mobile.....	9
6837..S. S. Cong. church, Randolph, Mass....	Schr. Pedro Varela.....	Whaling.....	21
6838..S. S. Cong. church, Warren, Mass.....	Brig Maria W. Norwood.	W. Indies.....	10
6839..E. F. Morris, Monson, Mass.....	" Mary Celeste.....	Coast of Africa...	8
6840..S. S. Cong. church, East Longmeadow, Mass.....	Bark John and Winthrop	Whaling.....	30
6841..S. S. Olivet Cong. ch., Springfield, Mass.	" Arnolda.....	Atlantic, whaling..	30
6842..Central church, Worcester, Mass.....	" Hiram Emery.....	Melbourne.....	18
6843..Cong. church, Leicester, Mass.....	" Bartholomew Gosnold.....	Whaling.....	32
6844..Cong. church, Peabody, Mass.....	Barkentine Christina Redmond.....	Australia.....	—
7151..S. S. Ref. church on Heights, Brooklyn, N. Y.....	Ship Manuel Llaguno....	San Francisco....	30
7152..Miss W. H. Drake, New York City.....	Bark Martha Davis.....	Singapore.....	15
7153..Mrs. C. M. Roberts, Yonkers, N. Y.....	" Arletta.....	Natal.....	13
7154..R. E. Hungerford, Watertown, N. Y....	" Silas Fish.....	Sydney, N. S. W....	17
7155..Class of A. S. H., S. S. First Ref. ch., Tarrytown, N. Y.....	" Gloire.....	Bremen.....	20
7156..S. S. Cong. ch., Harlem, New York City	" Laura Burnham...	Batavia.....	17
7157..W. Libbey, Jr., New York City.....	Ship Agenor.....	Japan.....	25
7158.. " " " ".....	" Eureka.....	San Francisco.....	30
7159.. " " " ".....	Bark Reformer.....	London.....	24
7160.. " " " ".....	Ship Guardian.....	Batavia.....	20
7161..Mrs. J. M. Schermerhorn, Syracuse, N. Y.....	" Ryerson.....	Europe.....	22
7162..Hammond St. Cong. ch., Bangor, Me....	Bark Shirley.....	Valparaiso, S. A....	13

QUARTERLY LOAN LIBRARY REPORT.

MAY, 1881.

During May, 1881, twenty-two new loan libraries were sent to sea from our Rooms at New York and Boston. These were Nos. 7,163 to 7,182, inclusive, at New York; and Nos. 6,845, and 6,846, at Boston. Assignments of these libraries were made as follows:—

<i>No. of Library.</i>	<i>By whom furnished.</i>	<i>Where placed.</i>	<i>Bound for.</i>	<i>Men in Crew.</i>
6845..	S. S. Cong. ch., West Taunton, Mass....	Brig A. B. Stillman.....	Buenos Ayres.....	9
6846..	Miss F. Osborn's S. S. class, Leominster, Mass.....	Barkentine Formosa....	" ".....	11
7163..	S. S. class, Mrs. E. M. Hotchkiss, North Cong. church, Woodbury, Conn.....	Bark Virginia.....	Dunedin, N. Z.....	12
7164..	Mr. and Mrs. H. L. Chase, Green Mountain, Iowa.....	" Hester A. Blanchard.....	Buenos Ayres.....	12
7165..	Miss C. T. Talmage, Port Jervis, N. Y....	Bark Isaac Jackson....	Buenos Ayres.....	13
7166..	Mrs. R. P. Buck and Miss Buck, Brooklyn, N. Y.....	" Belle.....	Portland, Oregon..	20
7167..	S. M. Middlebrook, Bridgeport, Conn....	Ship Adolphus.....	Amsterdam.....	20
7168..	Miss Lydia M. Hawley, Farmington, Ct.	Bark Romance.....	Cape Town.....	17
7169..	S. S. First Pres. ch., Edgewater, S. I....	Ship Susan Gilmore.....	Anjier, E. I.....	20
7170..	Mrs. Mary McNeil, Southport, Conn....	Bark Spartan.....	Zanzibar.....	15
7171..	"A Christian Family," Nassau, N. Y....	Ship Oneida.....	Melbourne.....	25
7172..	A Friend, Boston, Mass.....	" St. Nicholas.....	San Francisco....	30
7173..	" " " ".....	" Valley Forge.....	".....	30
7174..	" " " ".....	" Cora.....	Yokohama.....	25
7175..	Jonas M. Libbey, New York City.....	" Success.....	London.....	25
7176..	" " " ".....	" Anahauc.....	Shanghai.....	25
7177..	" " " ".....	Bark Itronus.....	Valparaiso.....	15
7178..	A Friend, Boston, Mass.....	" Essex.....	Zanzibar.....	15
7179..	" " " ".....	" Lorinda Borstel....	Port Elizabeth.....	10
7180..	S. S. First Cong. ch., Pittsfield, Mass....	" C. A. Littlefield....	Littleton, and Auckland, N. Z.....	14
7181..	N. Y. Episcopal Seamen's Mission, New York City.....	Brig Oceola.....	Auckland, N. Z....	8
7182..	Jonas M. Libbey, New York City.....	Bark Ferris S. Thompson.	Honolulu.....	13

During May, 1881, forty loan libraries, previously sent out, were reshipped from our Rooms at New York and Boston, as follows:—

No 2,973,	No. 4,621,	No. 4,933,	No. 5,476,	No. 5,841,	No. 6,609,	No. 6,793,	No. 6,986,
" 3,914,	" 4,658,	" 4,962,	" 5,576,	" 5,872,	" 6,716,	" 6,920,	" 6,993,
" 4,098,	" 4,678,	" 5,116,	" 5,633,	" 5,973,	" 6,729,	" 6,947,	" 7,006,
" 4,223,	" 4,770,	" 5,121,	" 5,657,	" 6,122,	" 6,760,	" 6,966,	" 7,012,
" 4,395,	" 4,825,	" 5,466,	" 5,687,	" 6,573,	" 6,782,	" 6,972,	" 7,031.

SUMMARY.

<i>New Libraries Issued in March, 1881—35</i>	<i>Libraries Reshipped in March, 1881—53</i>
" " April, " —22	" " April, " —53
" " May, " —22	" " May, " —40
79	146

QUARTERLY LOAN LIBRARY REPORT.

From the Sailors' Magazine, April, 1881.

The record of Loan Library No. 2,329, and the wonderful work of God, on the ship *Kate Davenport*, at sea, in 1871-2, has often been referred to in our columns. That library was sent out from the savings of a dear child who had just been removed from his parents by death, and the letter which covered the transmission of the gift to us, in 1867, and that by which the captain of the vessel notified us from Calcutta, in February, 1872, of a marvelous outpouring of divine grace in connection with it, formed a most touching and instructive illustration of the truth that no means for good are small in God's eyes,—that God will answer prayer,—and that He works for sailors' souls by our Loan Libraries. We refer to the matter now, to say that in the month of February last, the father of that child came again into our Rooms, bringing to us \$20 more, the kindred savings of another little fellow who would have been a brother to him "not lost but gone before,"—saying, "this is from ARTHUR, eight and a half years old, from whom God has shut away all light of day on earth. He has kept his savings until a friend has doubled them, and wants you to take the money now, and send another library to sailors. They have been treasured in the same tin bank in which FREDDY saved his pennies. Arthur has wanted to do what his brother did, and hopes that his library may do as much for seamen's good, as that one."

So we took the \$20 and with it sent away Loan Library No. 7,101. Will not many readers pray for a blessing from God upon the gift of this blind boy that shall be like that which rested on the donation of his brother, ten years and more ago?

The SOCIETY'S LOAN LIBRARIES for seamen contain, on an average, thirty-six volumes, always including the HOLY BIBLE,—unless it is found, upon inquiry, that the vessel upon which the library is placed, is already supplied with it. Accompanying the Bible are other carefully chosen religious books, and a choice selection of miscellaneous volumes. Each library ordinarily has two or three volumes in German, Danish, French, Spanish, or Italian:—the others are in English. The library is numbered, labelled and placed upon a sea-going vessel leaving the port of New York or Boston, as a loan to the ship's company,—every one being receipted, registered, and then assigned to the donor of the funds which pay for it,—who is thereupon notified of its shipment. For every contribution of TWENTY DOLLARS for that purpose, a library is sent out in the name of the donor.

For this part of its work, the Society receives funds,—very largely from Sunday-schools. Certain schools have sent out forty, twenty, or less libraries, and are adding, yearly, to these investments. The Society sends fifty copies of the LIFE-BOAT, a four page paper, monthly, for one year, postage paid, to every Sunday-school contributing a library, with all intelligence received of the whereabouts and work of each. And it mails, quarterly, a statement in regard to every new library sent out during the previous three months, to the address of each donor of the same.

The ends aimed at for twenty-three years past, in making up these libraries, may be named, in the reverse order of their importance,—as (1) recreation and amusement; (2) the civilization, softening and humanizing of seamen, (3) the imparting to them of solid information, (4) their religious instruction and impression.

THESE LOAN LIBRARIES have led hundreds of seamen to the Savior of sinners. Individual sailors, entire crews, and very many officers have been made Christians by this agency.—The faith of Christian seamen is fed and quickened by these books.—Their use by individuals, and in meetings for religious service at sea, has been instrumental in promoting the observance of the Sabbath.—They inform and elevate the sailor, mentally.—Relieving the tedium of sea-life, they take the place of indifferent and vile publications.—They change sailors' habits, discouraging profanity and obscenity, and inducing temperance and chastity.—As an issue of these results, a ship's discipline is improved by a library,—safety of life and property is increased, and voyages become, in every way, more certain and profitable.

To send out a Library, enclose twenty dollars, in check, post office money-order, or in other safe way, to order of Treasurer American Seamen's Friend Society, 80 Wall Street, New York, N. Y. Give the name and post office address of the contributor, and an assignment of a new library, with the name of the vessel upon which it is placed, destination, &c., will be made, and notice thereof sent to the donor.

AMERICAN SEAMEN'S FRIEND SOCIETY,

80 Wall Street, New York, N. Y., U. S. A.

ORGANIZED, MAY, 1838. INCORPORATED, APRIL, 1833.

The payment of Five Dollars makes an ANNUAL MEMBER of the Society, and of Thirty Dollars, at one time, a LIFE MEMBER. The payment of One Hundred Dollars, or of a sum which in addition to a previous payment makes One Hundred Dollars, makes a LIFE DIRECTOR. The SAILORS' MAGAZINE is sent, when asked for, gratuitously, to Life-Members and Life-Directors, upon annual request for the same. It is also sent, gratuitously, to pastors of churches which take a yearly collection for the Society.

Form of a Bequest.

"I give and bequeath to THE AMERICAN SEAMEN'S FRIEND SOCIETY, incorporated by the Legislature of New York, in the year 1833, the sum of \$—, to be applied to the charitable uses and purposes of the said Society."

Three witnesses should certify at the end of the will, over their signatures, to the following formalities, which, in the execution of the will should be strictly observed:

1st. That the testator subscribed (or acknowledged the subscription of) the will in their presence.—2nd. That he at the same time declared to them that it was his last will and testament.—3rd. That they, the witnesses, then and there, in his presence, and at his request, and in presence of each other, signed their names thereto as witnesses.

Loan Libraries For Ships.

Loan Libraries for ships are furnished at the offices, 80 Wall Street, New York, and at the Congregational House, Boston, Mass., at the shortest notice.—Bibles and Testaments in various languages may be had either at the office, or at the Depository of the New York City Bible-Society, 7 Beekman Street.

Twenty dollars contributed by any individual or Sabbath-school, will send a Library to sea, in the name of the donor.

Sailors' Homes and Private Boarding Houses.

Location.	Established by	Keepers.
NEW YORK, 190 Cherry Street.....	Amer. Sea. Friend Society.	Fred'k Alexander.
BOSTON, MASS., Salem and Bennet Sts.	Boston " " "	B. F. Jacobs.
PHILADELPHIA, PA., 423 South Front St.	Penn. " " "	C. F. Bowman.
WILMINGTON, N. C., Front & Dock Sts.	Wilm. " " "	Capt. J. F. Gilbert.
CHARLESTON, S. C.....	Charleston Port Society....	Capt. Peter Smith.
MOBILE, Ala.....	Ladies' Sea. Fr'nd Society.	Geo. Ernst Findeisen.
SAN FRANCISCO, Cal.....	" " "	David Swannack.
HONOLULU, S. I.....	Honolulu " " "	E. Dunscombe.
NEW YORK, 338 Pearl Street.....	Epis. Miss. Soc. for Seamen	Edward Rode.
4 Catharine Lane, (Colored).....	do.	G. F. Thompson.
BOSTON, N. Square, Mariners' House.	Boston Seamen's Aid Soc'y	N. Hamilton.
PORTSMOUTH, N. H., No. 8 State St ...	Seamen's Aid Society.....	John Stevens, Supt.
NEW BEDFORD, 14 Bethel Court	Ladies' Br. N. B. P. S.....	Mr. & Mrs. H. G. O. Nye.
BALTIMORE, 23 South Ann Street.....	" " " " " " " " " " " "	Miss Ellen Brown.
GALVESTON, Texas, cor. Strand & 26 St.	" " " " " " " " " " " "	" " " " " " " " " " " "

Mariners' Churches.

Location.	Sustained by	Min'isters.
NEW YORK, Catharine, cor. Madison..	New York Port Society....	Rev. E. D. Murphy.
Foot of Pike Street, E. R.....	Episcopal Miss. Society....	" Robert J. Walker.
No. 365 West Street, N. R.....	" " " " " " " " " " " "	" T. A. Hyland.
Open air Service, Coenties Slip...	" " " " " " " " " " " "	" Isaac Maguire.
Oliver, cor. Henry Street	Baptist.....	" J. L. Hodge, D. D.
Cor. Henry and Market Streets...	Sea & Land. Presbyterian..	" E. Hopper, D. D.
BROOKLYN, Van Brunt, n. President St.	Am. Sea. Friend Society....	" E. O. Bates.
" " " " " " " " " " " "	" " " " " " " " " " " "	" T. D. Williams.
BOSTON, North Square.....	Boston Port Society.....	" Cyrus L. Eastman.
Cor. Commercial and Lewis Sts...	Baptist Bethel Society.....	" H. A. Cooke.
Parmenter Street.....	Episcopal.....	" J. P. Pierce.
PORTLAND, ME., Fort St., n. Custom H.	Portland Sea. Fr'nd Soc'y..	" F. Southworth.
PROVIDENCE, R. I., 52 Wickenden St...	Prov. Sea. Friend Society..	" J. W. Thomas.
NEW BEDFORD.....	New Bedford Port Society.	" J. D. Butler.
PHILADELPHIA, c. Front & Union Sts.	Presbyterian.....	" " " " " " " " " " " "
Cor. Moyamensing and Washing-	Methodist.....	" William Major.
ton Avenues	" " " " " " " " " " " "	" W. B. Erben.
Catharine Street.....	Episcopal.....	" P. Frayne.
Front Street, above Navy Yard...	Baptist.....	" E. N. Harris.
Port Missionary, 1420 Chestnut St.	" " " " " " " " " " " "	" Chas. McElfresh.
BALTIMORE, cor. Alice & Anna Sts	Seamen's Un. Bethel Soc'y.	" R. R. Murphy.
Cor. Light and Lee Streets.....	Baltimore S. B. " " " " " "	" E. N. Crane.
NORFOLK	American & Norfolk Sea. Friend Societies.	" James W. Craig.
WILMINGTON, N. C.....	Wilmington Port Society....	" Wm. B. Yates.
CHARLESTON, Church, n. Water St....	Amer. Sea. Friend Soc'y....	" Richard Webb.
SAVANNAH.....	" " " " " " " " " " " "	" " " " " " " " " " " "
MOBILE, Church Street near Water...	" " " " " " " " " " " "	" " " " " " " " " " " "
NEW ORLEANS.....	Amer. Sea. Friend Soc'y....	" L. H. Pease.
SAN FRANCISCO, Cal.....	" " " " " " " " " " " "	" J. Rowell.
" " " " " " " " " " " "	Chaplain Sailors' Home....	" E. A. Ludwick.
PORTLAND, Oregon.....	Amer. Sea. Friend Soc'y....	" R. S. Stubbs.

AMERICAN SEAMEN'S FRIEND SOCIETY, 80 Wall Street, New York, N. Y., U. S. A.

ORGANIZED, MAY, 1828—INCORPORATED, APRIL, 1833.

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Vice-President.

Rev. S. H. HALL, D. D., *Corr. Secretary.*

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OBJECTS AND METHODS OF THE SOCIETY.

- 1.—To improve the condition of seamen in every possible respect, and to save their souls.
- 2.—To sanctify commerce, and make it everywhere serve as the handmaid of Christianity.

1.—The preaching of the Gospel by missionaries and chaplains, and the maintenance of Bethel Churches in the principal ports of this and foreign countries. In addition to its chaplaincies in the United States, the Society has its stations in JAPAN, the SANDWICH ISLANDS, GERMANY, FRANCE, ITALY, BELGIUM, DENMARK, NORWAY, SWEDEN, and also upon the LABRADOR COAST, N. A., and will establish others as its funds shall allow. Besides preaching the Gospel to seamen on ship-board and on shore, and to those who do business upon our inland waters, chaplains visit the sick and dying, and as far as possible supply the place of parents and friends.

2.—The monthly publication of the SAILORS' MAGAZINE and SEAMEN'S FRIEND, designed to collect and communicate information, and to enlist the sympathy and co-operation of Christians of every name, in securing the objects of the Society. The last of these publications is gratuitously furnished to chaplains and missionaries for distribution among seamen and others.—The Society also publishes the LIFE BOAT, for the use of Sabbath-schools.

3.—The provision of LOAN LIBRARIES, composed of carefully selected, instructive, and entertaining books, put up in cases containing between thirty-five and forty volumes each, for the use of ships' officers and crews. The donor of each library is informed when and where it goes, and to whom it is entrusted; and whatever of interest is heard from it, is communicated, as far as possible. The whole number of new libraries sent out by the Society, up to April 1st, 1881, is 7,111. Calculating 7,293 reshipments, their 391,070 volumes have been accessible to more than 278,840 men. Over twelve hundred hopeful conversions at sea have been reported as traceable to this instrumentality. A large proportion of these libraries have been provided by special contributions from Sunday-schools, and are frequently heard from as doing good service. This work may be and should be greatly extended. Thousands of American vessels remain to be supplied.

4.—The establishment of SAILORS' HOMES, READING ROOMS, SAVINGS' BANKS, the distribution of BIBLES, TRACTS, &c. The SAILORS' HOME, 190 Cherry Street, New York, is the property and under the direction of the Society. It was opened in 1842, reconstructed, refurnished, and reopened in 1880, and is now unsurpassed by any SAILORS' HOME in the world. It has accommodated 98,000 boarders, and has saved to seamen and their relatives, more than \$1,500,000. Its moral and religious influence cannot be fully estimated, but very many seamen, (not less than one hundred, since January, 1880,) have there been led to Christ. Shipwrecked sailors are constantly provided for at the HOME. A missionary of the Society is in attendance, and religious meetings are held on week day evenings.